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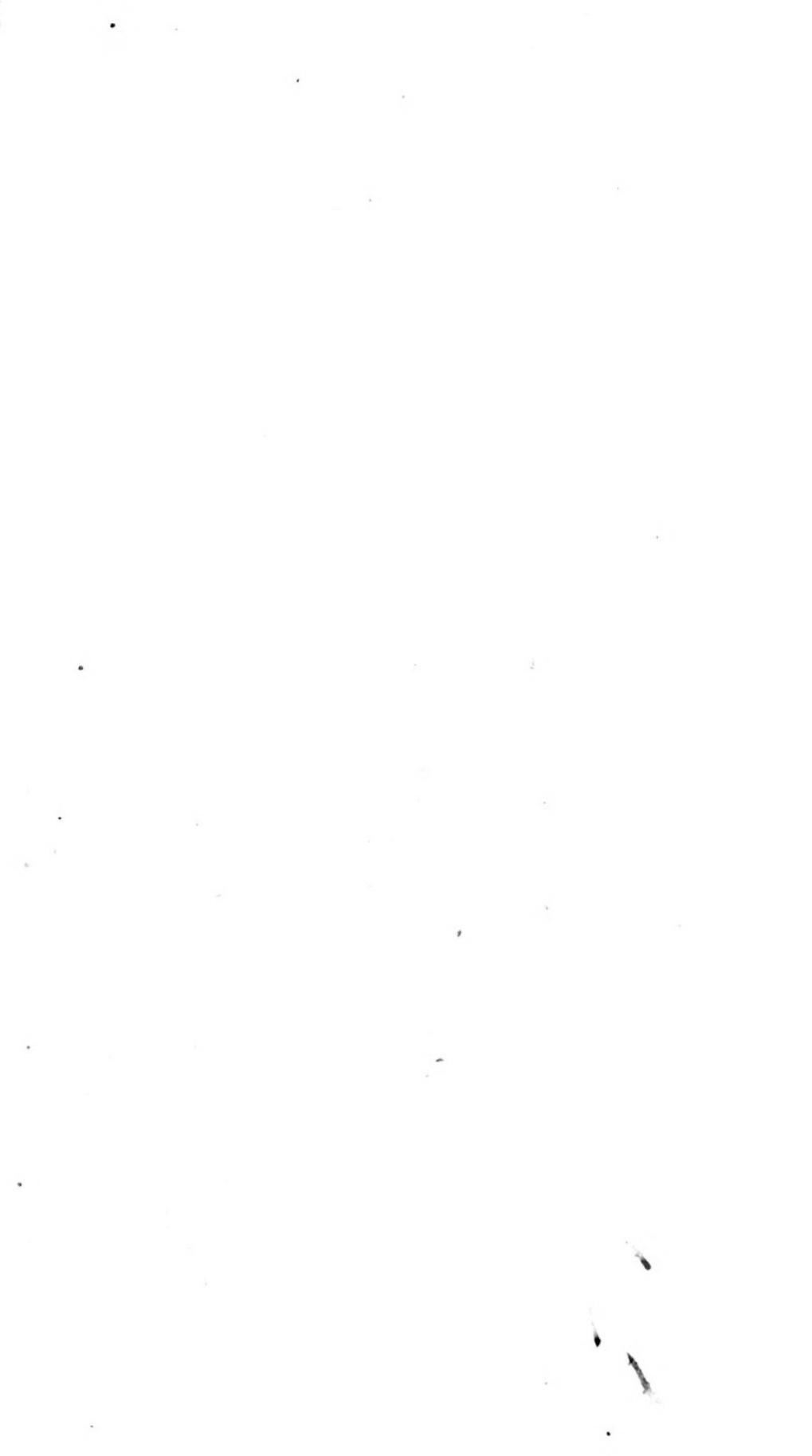
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Tho. Junnan

A

# REPLY TO Dr. WATERLAND'S DEFENSE OF HIS QUERIES.

Wherein is contain'd,  
A Full State of the Whole Controversy: And  
every Particular, alleged by that Learned  
Writer, is distinctly consider'd.

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*By a Clergyman in the Country.*

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*Therefore we Have found Difficulty, and Shall for ever; till in This Article [of the Trinity] the Church returns to her Antient Simplicity of Expression.* Bishop Taylor's Discourse of the Real Presence, Sect. II, § 28.

*For my own part, I declare once for all; I desire only to have things fairly represented, as they really are: No Evidence smothered, or stifled, on either Side. Let every Reader see plainly, what may be Justly pleaded here, or there, and no more; and Then let it be left to his impartial Judgment, after a full view of the Case. Misquotation and Misrepresentation will do a Good Cause harm, and will not long be of Service to a Bad one.* Dr. Waterland's Defense of his Queries, p. 132.

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# THE PREFACE.



AVING in the following Pages clearly shown, that Dr. Waterland's Notion is entirely contrary both to *Reason*, *Scripture*, and all *Primitive Antiquity*; I think I have Here just reason to complain, that his Manner of writing is greatly fitted to *deceive*, by applying to the *Passions* and *Prejudices* of his Readers, whereby men are *prevented* from examining and considering the real *Strength* and *Weight* of *Arguments*, and the *Truth* and *Reason* of *Things*. Of This kind, is

*1st*, His entitling his Book, “*A Vindication of Christ's Divinity.*” By which Title, ignorant Persons, who never read the Books,

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are led to imagine that the Writers, whom Dr. *Waterland* opposes, are *Deniers of the Divinity of Christ*, or not truly pious and religious men: Whereas the Question is not indeed at all concerning *The Divinity of Christ*, but concerning the *particular Manner of explication of that Doctrine*: And the whole and only Design of the Authors whom the Doctor writes against, has been, soberly and in the Fear of God, to collect and consider *what it is that Our Saviour Himself and his Apostles have in Scripture taught us concerning That Doctrine*, separate from the *metaphysical Hypotheses* of fallible and contentious men. Dr. *Waterland*, well aware that This Reply would be made to him, has indeavoured to *pref.p.ii.* obviate it by saying, “*To what Purpose is it for them to contend about a NAME, when they give up the THING?*” Meaning by [“*the THING,*”] not *The Divinity of Christ*, but his *Own* particular *metaphysical Explication of it*; which (as I have largely shown) has no Foundation at all, either in *Scripture* or *Antiquity*. I could with much greater Justice (and yet I did not think it reasonable so to do,) have entitled This Reply, “*A Vindication of the Divinity of God the Father Almighty.*” And when Dr. *Waterland* had answered, that he did not deny *The Divinity of God the Father Almighty*,

but

but only Our Manner of explaining his Divinity; I could with All Justice and Truth have asked, “To what Purpose is it for him to con-  
“tend about a NAME, when he gives up  
“The THING?” For, the true Notion of  
the Divinity of God the Father Almighty,  
[the Father, of whom are all things; the  
Father of All, who is Above All;] confessed-  
ly implies his being Supreme in Authority  
and Dominion over All. And to deny, as  
Dr. Waterland does, his being ALONE  
Supreme in Authority and Dominion over all;  
is to deny his being at all Supreme in Au-  
thority and Dominion over all: Because the  
very Essence of Supremacy in Authority and  
Dominion over All, consists in being ALONE  
Supreme in Authority and Dominion over All;  
And what person soever is not Alone Su-  
preme, is not at all Supreme in Authority and  
Dominion over All. When Dr. Waterland  
shall have got clear of this one single Argu-  
ment, his Notion will stand upon a bet-  
ter Foot than it has yet done.

2. His putting, in the Title-page of his Book, the following Motto, “I am Jesus,  
“whom thou persecutest;” is of the same Kind. As if, not receiving Dr. Waterland’s Notions in Metaphysics, was Persecuting of Christ. Or as if Any, who carefully study

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the Scriptures, and sincerely make Use of all the Helps God has given them to understand it rightly, and embrace whatever they find There expressly taught, and whatever can be shown to them deduced from thence by any just Consequence; could be *Persecutors of Christ*. It concerns those who thus affect to sit in the Seat of God, and to equal their own disputable Notions with the express Word of God; to consider a little more seriously, what Spirit they are of.

3. Of the same Sort, is his perpetual unrighteous Use of the term, *Arians*, and *Arianism*. Which leads ignorant Readers (who judge by Names instead of Things,) to imagine that the persons he opposes, are Followers of *Arius*; Though they never assert any of the peculiar Tenets of *Arius*; And, by Dr. Waterland's way of *Consequential Deductions*, the Fathers of the Council of Nice itself, and all their Catholick Predecessors, may with Equal Justice be charged with *Arianism*. For, the Council of Nice, by asserting that the Son was, not [ποιητὴς ἐξ ὅντων] made or formed out of Nothing, but [γεννητὴς ἐκ τῆς ψοίας τὸ πάτερ] generated from the Substance of the Father, (which Tertullian, Origen, and Lactantius, presumed to affirm even

con-

concerning *Angels* and *Rational Souls* also;) *CONFESSEDLY* did not mean, either that the Son was (which is the first of Dr. Waterland's *Two Senses* of the term "Individual") the same Identical *WHOLE Substance* with the Father,  $\tau\alpha\upsilon\tau\sigma\delta\iota\sigma$ ,  $\mu\nu\sigma\delta\iota\sigma$ , and  $\epsilon\nu\zeta\omega\kappa\epsilon\mu\epsilon\nu\omega$ , which the Doctor \* expressly acknowledges to be precise *Sabellianism*; or (which is the Doctors Other (1) Sense of the term "Individual,") that he was a *Homogeneous Undivided PART* of that infinite and *Inseparable Substance* which is the Father's; (which is, what the Doctor expressly condemns in *Tertullian*: and yet it seems plainly upon the whole to be his *Own opinion*, only with the addition of an *Equality of Supreme Authority and Dominion*, which never once entred into the Thoughts of *Any Antient Writer*.) But *Their* [the Nicene Fathers] Meaning, evidently was, that as One Fire is lighted from Another, without Any Division, Abscission, Diminution, or Alteration whatsoever, either of the Substance or Heat or Splendour or Greatness of the Former; so

(1) Compare the following Passages.

"The Substance of the Son, may be justly called the Father's Substance." Defense, p. 379, 380.

"Substance-Undivided—is all that any Catholick means by individual Substance." p. 463.

"The same homogeneous Substance, and Inseparability;—Una Summa res." p. 391.

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the Son, by the ineffable and incomprehensible Power of the Father, was generated from the Father, without Any Division, *Abscission*, *Diminution*, or *Alteration* whatsoever, either of the Father's Substance, or of his Alone Supreme Authority and Dominion over All. And This Notion of Theirs; because it supposes the Son to be, not (what Dr. Waterland, without so much as any one single Authority from (1) Antiquity, and without any Consistency p. 379, with himself, affirms,) *THE Substance of the Father*; but, as the Council itself expresses it, *FROM the Substance of the Father*: And because it supposes the Generation of the Son to be an *Act of the Father*, (which All the Antients unanimously teach, by asserting it to be, not only θέλοντος πάτερ, but θελήματι, θελήσαι and βελῆ, By the Will of the Father; and which Dr. Waterland, in Other words, constantly denies; making it to be no more an *Act of the Father*, than the Father's own Existence is an *Act of the Father*;) And because it reserves inviolably to the Father (his 'Auctoritas) his Alone Supreme

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(1) For the Antients constantly denied τὸ ταυτόστοιν and ἡ ταυτησμένων, as being the Essence of Sabellianism. From whence 'tis apparent, that, according to the Philosophy of those times, they no more thought τὸ ἐξ τῆς σοίᾳ τὸ πατέρος to be The σοίᾳ itself of the Father; than they thought τὸ ἐξ σχοῖνα, to be The Nothing out of which they were produced.

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*Authority and Dominion over All,* (as both the Council of Nice and All their Catholick Predecessors unanimously and constantly did,) which is That which makes him to be in the Absolute Sense *The One God:* Therefore *This* notion (I say) Dr. Waterland is pleased to rank, among *Other* things, under the Head of *Arianism.*

4. Of the same kind, is his Talk about <sup>Pref. p. 1.</sup> *“ calling in question a Fundamental Article of Religion.”* As if the *First Article* of the Creed, was not as *Fundamental* in Christ’s Religion, as the *Second.* Or as if an Article’s being *Fundamental*, was a *Reason* why, not only the generality of Christians, but even the most Learned and Able men, should by no means be suffered to consider or inquire *What* this Fundamental Article is. Or as if taking great pains, seriously and in the Fear of God, with diligent Study of the Scripture and Antiquity, to find out the *True Sense and Meaning* of any Doctrine; was *calling in question the Truth of the Doctrine itself.* Wonderful it is, that the very *Foundations* of *all Religion* and of *all Truth*, should be thus turned into ridicule by men of Learning; without their perceiving at the same time, what it is they are doing.

5. But

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5: But the Principal thing of all, is his artificially concealing from the Reader throughout, from the Beginning to the End of his Book, the *True* and indeed the *Only material Point in Question*; and amusing him with matters of a quite different kind. The Sum of the Doctrine laid down by Those whom the Doctor undertook to oppose, was This: That,  
“ *W H A T E V E R* be the metaphysical Na-  
“ ture, Essence, or Substance, of the Son, [or  
“ of the Holy Spirit;] Whatever be his un-  
“ limited past Duration; Whatever Divine  
“ Titles, Greatness or Dignity, be ascribed  
“ to him in Scripture: Still, there being con-  
“ fessedly in the Monarchy of the Universe”  
(according to the Voice of Reason, and the  
Whole Tenour of Scripture, and of all Anti-  
quity,) “but One Authority, original in the  
“ Father, derivative in the Son; therefore  
“ *T H E O N E G O D* (absolutely speaking,)  
“ *The One SUPREME God, always and*  
“ *necessarily signifies Him, in whom Alone*  
“ *the Power or Authority is Supreme, Ori-*  
“ *nal, and Underived; and on whom Alone,*  
“ *consequently, All Honour and Worship prima-*  
“ *rily or ultimately terminates.*”

The *Doctrine*, and the *Proof* of it, may briefly be expressed in the following Syllo-  
gisms.

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*He who is Alone The One Supreme Gover-nour of the Universe, is Alone The One Su-preme God.*

*But The Father is Alone The One Supreme Governour of the Universe.*

And This latter Proposition is Thus prov'd.

*He who never acts in Subjection to the Will of Any other Person, and every other Per-son whatsoever Always acts in Subjection to His Will, is Alone The One Supreme Governour of the Universe.*

*But The Father never acts in Subjection to the Will of any other Person ; And every other Person whatsoever, always acts in Subjection to His Will.*

Therefore &c.

In opposition to *This Doctrine*, What has Dr. Waterland done ? Has he alledged *any* One Text of Scripture ? Has he alledged *any* One Passage of Antiquity, that contradicts this Notion ? Is there *any* One Sentence in all his Citations, that contradicts the Fa-ther's having *Alone* (the 'Auctorita) the Su-preme

preme Authority, Sovereignty, and Dominion over All? Is there Any One of his Authors in the Three First Centuries and lower, that does not in numberless Places ascribe expressly to the Father Alone (the *Auctoritas*) the Supreme Authority, Sovereignty, and Dominion over all? Where then does the Doctor find an Equality of Supreme Authority and Dominion, either in two Persons, or in three? without which Supremacy of Au-

Pref. p. 11. thority and Dominion, he “knows no Di-

Defence, p. “ vinity;” none “properly God, that is

53, 57. “not Supreme, Supreme in the strict Sense;”

God “in the Same sense, and in as High a

“Sense, as the Father Himself?” Where,

I say, does he find This? Why; Worship,

he finds in Scripture and in Antiquity, is paid to the Son: And This, he thinks, Con-

sequentially proves his Point. But, in Scrip-

ture and in All Antiquity, nothing is more

clearly, fully, and constantly taught, than

that the Worship paid to the Son, is Me-

Phi. 2, 11. diate “To the Glory of the Father:” And

yet the Doctor has the Hardiness roundly

to affirm, (and his Whole Scheme depends

p. 247. upon it,) that “No Distinction of Worship,

mediate and ultimate, was ever intimated.”

In like manner, he labours to find Passages

in Antient Writers, concerning the Eternity

and Consubstantiality of the Son; in order

to

to infer from thence, that by Consequence these Writers ought to have been of His Opinion, that the Father is not Alone Supreme in Authority and Dominion over All. Yet nothing can be more palpably evident, than that None of these Writers understood those points in the sense Dr. Waterland apprehends them: Because They themselves never draw this Inference, that the Father is not Alone Supreme in Authority and Dominion over All: Nor has the Doctor been able to find any One passage in the Writers of the First Three Centuries and lower, wherein Any of them, upon This or any other occasion, assert any such thing: And they all of them constantly, uniformly, and in numberless Places, (not excepting even the later and Montanist Writings of Tertullian,) with all earnestness expressly contend on the contrary, and represent it as the Prime Foundation of true Religion, that the Father is Alone Supreme in Authority and Dominion over All. To what Purpose then are the Doctor's Excursions concerning the Metaphysical difficulties, which have No Relation to the Point in question? The True Question is, whether He who Alone has the Supreme Authority, Sovereignty, and Dominion over All, original, undervived, and altogether independent on the Will of any other person,

be

be not *Alone* the Supreme Governour of the Universe; and whether He who *Alone* is the Supreme Governour of the Universe, doing all things according to the Pleasure of his own Will, being in no sense and in no respect ever subject to the Will of Any Other person, be not *Alone* (absolutely speaking) *The One Supreme God*, even That *One God and Father of All*, whom St. Paul expressly declares to be *Above All*, personally and in express terms distinguished from the *One Lord* and the *One Spirit* mentioned in the very same sentence. This is the true and Only Theological Question. And till Dr. Waterland makes some Reply to This, (better than what he has yet offered, viz. that *The One God and Father of All, who is Above All, INCLUDES* That *One Lord* and *One Spirit*, whom the Apostle in the Text does by Name and in express words **DISTINGUISH FROM** *The One God and Father of all, who is Above all;*) his metaphysical Imaginations may well be looked upon as mere empty *Amusements*.

If the Doctor thinks fit to write an Answer to This Book; the only thing desired of him is, that he would not (as in his former Book) reply to *imaginary Consequences* drawn only by taking his own Hypothesis

thesis for granted, or to what he fancies his Opponents *should* say, or *might* say, or “*were Defense;*  
 “*to have said or proved;*” but that he would <sup>p. 447.</sup> give an Answer to the things that *ARE* here said. And This, not by trying to fasten *Names of Reproach*, (which serve only to terrify the ignorant Vulgar;) but by *Showing* that the Things here alledged, are disagreeable to *Reason, Scripture, and Primitive Antiquity.*

Till he has done This, I lay claim to his own Words. “*In this Work, I have en-* <sup>Pref.p.11.</sup> *deavoured to unravel Sophistry, detect Fallacies, and take off Disguises, in order to set the Controversy upon a clear Foot.* “*The Doctor has hitherto avoided coming to the Pinch of the Question. If he pleases to speak to the Point, and put the Cause upon a short Issue, as may easily be done; That is all, that is desired. I doubt not but all Attempts of that kind, will end (as they have ever done) in the clearing up of the Truth, the Disappointment of its Opposers, the Joy of Good Men, the Honour of our Lord;*” and (give me Leave to add) the Honour of both His and Our God and Father, which our Lord *came to seek.*

# E R R A T A

Pag.	Line	Read
4.	29.	<b>T</b> HE Sonis ( <i>consequently</i> ) <i>eis</i>
13.	18.	<i>Δυνάμεις</i>
14.	14.	After the words, Phil. 2; 6,7, Add: See below, p. 50, &c. And more, on Qu. VI.
14.	18.	After the words, directly against you; Add: See below, p. 65 &c.
18.	6.	Ad Tarfenses
20.	8.	<i>τοῖς κόσμοις</i>
	9.	<i>λόγῳ</i>
	26.	<i>πρωτοτόκοις</i>
36.	28.	<i>Theol.</i>
38.	13.	After the words, <i>through whom are all things</i> : Add; See above, p. 5 and 6; and below, Qu. III, p. 185 &c.
45.	27.	<i>παρὰ τῷ [lege παρὰ τῷ]</i>
55.	35.	<i>Lactantius</i>
57.	27.	<i>κυρίῳ</i>
70.	26.	<i>τοσούτων</i>
74.	27.	<i>ἐνσεβῶς</i>
82.	7.	" <i>the</i>
85.	30.	words cited
90.	36.	For my
110.	16.	Instead of, <i>Himself and his internal Reason subsisted with him</i> ; read, <i>he had his internal Reason itself subsisting in him</i> .
111.	22.	<i>Praxeas</i>
119.	34.	<i>Verbum</i>
130.	2.	above whom there is no other
135.	ult.	probant, quod
190.	31.	<i>τοῦ πατρός</i>
220.	27.	the contrary (in the sense you use these Terms) is
246.	32.	P. 117.
256.	28.	you say, [ <i>volens,</i> ]
264.	2.	are these: " <i>As ministering</i>
285.	31.	<i>Jerom</i> tells
295.	32.	After the words, <i>to exist</i> " &c. Add: <i>Which Words are often cited by the Learned Bishop Bull, but not rightly understood.</i>
319.	21.	very <i>ridiculous</i>
322.	23.	<i>ἴξεν ὀντῶν</i>
392.		Set the words, [p. 267.] against line 10th.
412.	28.	<i>the Guide</i>
438.	ult.	<i>προαγχών</i> & <i>τὴν ἀρχήν</i>
467.	27.	fame Text
469.	ult.	either <i>Substantially</i> or <i>virtually</i> with the Father's.
472.	1.	<i>Uncertainty</i>
495.	17.	affirming, that [ <i>μία</i>
507.	28.	<i>πατέτων</i> .



# A R E P L Y T O Dr *WATERLAND*'s D E F E N C E, &c.

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*TEXTS alledged by Dr. W. to be compared.* p. 51

I am the Lord, and  
there is none else ;  
There is no God besides  
me, *Isa. 45. 5.*

Is there a God be-  
sides me ? Yea, There  
is no God, I know not  
any, *Isa. 44. 8.*

I am God, and there  
is none like me ; *Isa.*  
*46. 9.*

Before me there was  
no God form'd, neither  
shall there be after me,  
*Isa. 43. 10.*

The Word was God,  
*John 1. 1.*

Thy Throne, O God,  
*Heb. 1. 8.*

Christ came, who is  
over all God blessed for  
ever, *Rom. 9. 5.*

Who being in the  
Form of God, *Phil. 2.*  
*6.*

Who being the  
Brightness of his Glo-  
ry, and the express  
Image of his Person,  
*Heb. 1. 3.*

## QUERY I.

Pag. 2. Whether all other Beings, besides the one Supreme God, be not excluded by the Texts of Isaiah, (to which many more might be added;) and consequently, whether Christ can be God at all, unless He be the same with the Supreme God?

Answe.



HE Answer to this Query, is; that the Texts of *Isaiah* here alledged by you, and other Texts of the like nature, do all of them most expressly and uniformly speak of a (1) Person, and (2) not of a “BEING”, as distinguished from a Person. By those Texts therefore, not only “*All other BEINGS*,” (as, by a mean Quibble, you express your self in this Query,) but *All Others* whatsoever, all other *Beings*, all other *Persons*, all *Others whatsoever*, (besides the *HE*, the *I*, the *ME*, the *Person* there speaking,) are expressly excluded from being what *HE*, who there speaks, declares *Himself ALONE* to be. From whence ’tis evident, that the Texts in *Isaiah*, must needs be understood of *Him only*, who Alone has *All Perfections and All Dominion absolute-*

(r) *Eusebius* observes upon the Words of *Isaiah*, (besides *ME* there is no God,) οὐδὲ τίς κατέλαβε προφῆτης ἡρμηνεῖ ποτε, that the Expression denotes one Person. Which Person, he says presently after, is the Father, ὁ οἰκτιστὴ τῶν παιῶν, οἵτε τὸς τετρακόσιων ψαλτῶν, λέγει, οὐδὲ τοῦ Σина, as by a representative and Mediator. Ecclesiastical Theology, lib. 2. cap. 19, & 21.

(C) See, a Modest Plea, &c. p. 133 —— 137.

ly In and Of himself, original, underived, and independent on Any. Which Person is, in the New Testament, styled, The One God and Father of All, Eph. iv, 6; The God of Abraham, the God of our Fathers, who glorified HIS Son Jesus, A&ts iii, 13. To ask therefore, ‘whether Christ CAN be God at all, unless he be the same with the Supreme God,’ the same with him who speaks in these Texts of Isaiah; is to ask whether the Scripture has done right in styling him God at all, when at the same time it is on all hands confessed that he is not That One God and Father of All; (That God <sup>Eph. iv, 6;</sup> of our Fathers, who glorified HIS Son Jesus; That Supreme God, who ALONE has All <sup>A&ts iii. 13;</sup> Perfections and All Dominion absolutely In and Of himself, original, underived, and independent on Any;) But that he is the Son of That One God and Father of all.

In your Defence of this Query, you proceed<sup>P. 2, 3:</sup> to urge the Argument thus. “If the Son be at all excluded by the Texts of Isaiah, He is altogether excluded, and is no God at all. He cannot, (upon Your Principles,) be the same God, because he is not the same Person. He cannot be Another God, because excluded by these Texts. If therefore He be neither the same God, nor another God; it must follow that he is no God.”

Ist. “He cannot,” you tell me, “be the <sup>P. 3;</sup> same God,” upon My Principles; “because not the same Person.” Very right: Nor up-

## Of the Unity of God.

on Any Principles, but the (1) Sabellian. You *yourself*, when you come to explain your self, do not in reality make him to be *the same God*, (tho' you perpetually use That Language;) but only to be in his Substance *undivisaed from*, or *inseparably united with*, the God and Father of all ; which is quite another Thing from being Himself *The same God*.

2. Your Second Allegation is : “ *He cannot be Another God, because excluded by these Texts* ; “ *Therefore he is no God at all.*” But from *What* is he “ *excluded*”? From being *The one God*, *Of whom* (as the first Cause) are *all Things*; not from being *the one Lord*, *By whom are all Things*; or, as St. John stiles him, *God the Word*, *by (or thro') whom all things were made*. He is not excluded therefore from being *God at all*, but from being *Another God* in That Sense, wherein the Person speaking in the Texts of *Isaiah*, declares That Title to belong to *Himself ALONE*. ’Tis certain the Texts do not so much as exclude *Moses*, from being *a God unto Pharaoh*; *Magistrates*, from being *Gods*;

(1) *Eusebius* charges it perpetually upon *Marcellus*, as *Sabellianism*, to say that the *Father and Son are ἡ τάπα, One and the same identical Being*; *εὐαγγελίου εἰς, (or in Origen's Phrase, ἡ ἀτενεγένων, or ταυτοτήτων,) One and the same individual identical subsisting Being*; *Adv. Marcell. l. i. c. i. p. 5.* as well as that the Son is, *εἰς τὴν αὐτὸς τῷ Θεῷ, One and the same Person with the Supreme God*; or that he is Himself *ὁ ἐν πάσῃ θεός, the one Supreme God*: For which Assertion, he says, *Sabellius* was excommunicated: *De Eccles. Theol. lib. 2. c. 4.* ’Tis the same error according to *Tertullian*, to say that the Son is, *ipse Deus dominus omnipotens, Himself the Lord God Almighty*: *Adv. Prax. c. 2.* And with *Novatian* ’tis so, to say that he is, *Unus Deus, The One God*. *De Trinit. c. 30, 31.*

and (1) *Angels* (in Scripture-Language,) *Gods* in a still higher Sense. Much less therefore do they exclude *Jesus Christ our Lord*, (who is unspeakably Superior to *Moses*, *Magistrates*, or *Angels*,) from being *God at all*. If you observe the Stile of Scripture, both of the Old and New-Testament, as well as of All Other Writings; you cannot but perceive that *exclusive Words* of This Sort, are always to be understood to *exclude* in *That Sense*, in which the Titles there mentioned belong to the *Person spoken of*; and not in any *other Sense*. Thus there is not only *no other God*, but *no other Lord*, no other *Saviour*, in the Sense in which the *one God, the Father* (or *First Cause*, *Of whom are all things*,) is *God and Lord and Saviour*: The Idea of *Supremacy*, (stiled by the Antients, *αὐτερία*,) *Original Authority*, and *Independency*, (whether mentioned or no;) always necessarily going along with the Idea of the *One God*, or *One Lord*, when those Titles are mentioned in an *Absolute construction*. Yet *Christ* also is our *Saviour*, *Tit. iii, 4, 6*; *God our Saviour* saving us through *Jesus Christ our Saviour*. *Christ* is *Lord* also; nay, he is the *one Lord*, and *there is none besides him*: That is, evi-

(1) Origen says, that, besides the *true God*, [the Father,] *there are many* [meaning the *Angels*,] *who are Gods*, *μετοχῆς θεῶν*, *by partaking of the Divine Nature*. But *God the Word*, he says, is *τιμιώτερος τοῖς λοιποῖς παρ' αὐτῷ θεοῖς*, glorified far *above all Those Gods*; because 'tis through *His Ministration* that *They are made Partakers of Divinity*, *τοῖς λοιποῖς θεοῖς διάκονοι εἰναι τῆς θεότητος τὸν δὲν λόγον*. *Comment. in Joh. p. 47.* Yet even *These*, he distinguisheth from "Nominal Gods." *p. 48.* Defense;  
p. 4.

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dently, no other Lord (1) οὐδὲ, thro' whom (as the *ministring Cause*) are all Things, 1 Cor. viii, 6; no other Lord, through whom we are redeem'd to God. And this way of speaking, 'tis manifest, neither excludes a *superior*, nor *inferior Lord*.

Nor is it just, either according to Scripture-Language, or strict Propriety of Speech, to say, that because another Person besides the *One Supreme God*, is stil'd *God* or *Lord*, therefore That Person is *Another God*, or *Another Lord*; or that there are *Two Gods*, or *Two Lords*. The Reason is plainly This. When Two Persons are joined together in this manner of speaking, they are always supposed to be *Equal*; And to say *Two Lords*, necessarily signifies, in the Nature of Language, *Two Co-ordinate Lords*, or *Lords in the same Sense*. 'Tis remarkable therefore, that the Apostle St. Paul, speaking of Christ in Conjunction with the Father, never calls him *Another*

(1) The Learned *Eusebius* observes, that the Expression, οὐδὲ ἀυτὸς, or οὐτὸς ἀυτὸς, denotes the *Supreme Authoritative Agency* [ἀρχητική] of the one God and Father of all. And that the Preposition διὰ, by or thro', signifies τὸ ὑποστήμα, the *ministring Cause*. *De Eccles. Theolog. lib. 1.c. 20.* *Contra Marcel. lib. 2.c. 14.* See below, p. 13. Philo has the same Observation likewise: Ἐγέλεσε τὸν νόον τὴν πείστην, Ἐκποιήμενον ἀνθρώπων δἰ τῆς θεοῦ ηὔκατα τοῦτο διαφανεῖται. Τί εἶπεν οὐτοί; ὅτι οὐδὲ θεος Ἀττίου, οὐ καὶ Ορφέων. Τοῦ δὲ γαροφενούν, Διά ὁποίας μὲν, Υπὸ δὲ αὐτῆς, πάντως γίνεται. — Kai εἴτε μὲν, Υφ' αὐτῆς, τὸ αὐτίον, — διά τε, τὸ ἐργαλεῖον — Euphorēς φύσις Ἀττίου μὲν ἀυτῷ [κόσμῳ] τὸν θεόν, Υφ' αὐτῆς γίνονται, — Ορφέων δὲ λόγον θεόν, Διά τε εκτεκνεύεται. And he condemns it as an Impropriety of Language, to say that any thing is made [διὰ τῆς θεοῦ] through God; and insists, that it ought to be exprested, that things are [ὑπὸ τῆς θεοῦ] of or from God, [ὡς αὐτῆς] as the Original Cause. *De Cherub. p. 120.* See more, below on *Query 2d*, near the Beginning; and on *Query 3d*, towards the End.

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God, or the two Persons *Two Gods*; but professeth the *Father only* to be by way of Eminence *The One God*, and styles Jesus Christ *Lord*. *To Us there is but one God*, [viz.] the <sup>1 Cor. viii.</sup> *Father*, (as in the Texts of the Old Testament;) <sup>6.</sup> *and one Lord*, [viz.] *Jesus Christ*, (reveal'd in the New-Testament.) Yet this Lord is elsewhere styled *God*, as being (1) *the Son of God*. Concerning which Matter, *Tertullian* and *Novatian* express their Sense very clearly. *Tertullian* (2) says, that tho' the Scriptures declare Christ to be God, yet *He will not call the Father and Son Two Gods or Two Lords*; but *will follow the Apostle's Example*; and if the Father and the Son are to be spoken of together, he will call the Father *God*, and *Jesus Christ Lord*; but speaking of Christ by *Himself*, he can give him the Title of *God*, as the *Apostle does*, Rom. ix, 5. For, (adds he,) *I can call a Beam of the Sun, the Sun*; if *I was speaking of it alone*. But in speaking of the *Sun and its Beam together*, *I will not call*

(1) *Novatian says*; *Est ergo Deus*, sed in hoc ipsum genitus, ut esset Deus. *De Trinit. c. 31.* *Eusebius says*, *Christ is our God*, *αλλ οντος πρωτος θεος*, but not the Supreme God; *πρωτος θεος* [lege, *πρωτος θεος*] *το θεος πανομοιος ειναι*, *και ου το θεος*, but he is the only begotten Son of the Supreme God, and, upon this account, *God*. *Demonst. Evangel. p. 227.*

(2) *Itaq; Deos omnino non dicam, nec Dominos*; sed *Apostolum sequar, ut si pariter nominandi fuerint Pater & filius, Deum patrem appellem, & Jesum Christum Dominum nominem*. *Solum autem Christum, potero Deum dicere, sicut idem Apostolus, Rom. ix, 5.* *Nam & Radium Solis seorsum, Solem vocabo*; *Solem autem nominans, cuius est radius, non statim & radium Solem appellabo*. *Adv. Prax. c. 13.* *Pater enim tota substantia est, Filius vero derivatio totius & portio*; *sicut ipse profitetur, Quia Pater major me est.* *Ibid. c. 19.*

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*a Beam the Sun.* For, the Father (says he) is the whole Substance, and the Son [This was his Montanist Notion] is a derivative PART of it ; as he himself declares, My Father is greater than I. And Novatian, (1) arguing against the Sabellians : “ If (says he) they can understand how there is nevertheless but One Lord, though Christ also be called Lord ; and but One Master, though Paul also be called Master ; and but One that is Good, though Christ also be styled Good : they may by the same reason understand also, how notwithstanding there is but One God, yet Christ also may be styled God. God the Father therefore is the One God, &c.” And he very distinctly and explicitly declares his Sense, that the Father and Son for this Reason cannot be Two Gods, BECAUSE the Father Alone is unbegotten, unoriginate, invisible, &c.

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Your Argument concerning Baal and Ashtaroth, and the Pagan Deities ; is what I hardly know how to excuse from Profbaneness. That Solomon and the Jews might as lawfully

(1) Si non putant aliqua ratione offici posse ei quod *unus dominus* est, per illud quod est *dominus & Christus*; neq; ei quod *unus est Magister*, per illud quod est *Magister & Paulus*; aut illi quod *Unus est Eonus*, per illud quod *bonus* sit nuncupatus & *Christus*: eadem ratione intelligent, offici non posse ab illo, quod *Unus est Deus*, ei quod *Deus* pronunciatus est & *Christus*. Est ergo Deus Pater——*Unus Deus*. And if the Son, he says, was “ innatus, sine origine, invisibilis, incomprehensibilis, & quaecunque sunt Patris; (par expressus,—æquales inventi,—) “ merito duorum Deorum, quam isti configunt, con-“ troversiam suscitaset:” if ne was unbegotten, unoriginate, invisible, incomprehensible, &c. then being found Equal to the Father, there must consequently have been Two Gods. cap. 30. 31.

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sacrifice to *Aḥtaroth* and *Milcom*, *Without* and *Against* God's Command ; as we can worship Christ *By his Command*, with Worship *Mediate* to the Glory of the Father. For your Argument here absolutely supposes, and you elsewhere distinctly assert it, that there can be no such Thing as " *MEDIATE*" Worship at all.<sup>p. 247.</sup> God (you think) has, in the Texts of the Old-Testament, precluded himself from *all Right* of commanding *Any Worship* to be paid to a Mediator, in the Capacity of a Mediator : Because That is *Mediate Worship* ; a *Worship* terminating ultimately in *Another*, and not ultimately in the *Mediatour* to whom it is paid ; a *Worship* which, in the nature of Things, cannot possibly be paid *at all* to the One Supreme God : For the One Supreme God cannot possibly have any Thing (1) given or committed to him by *Another*, cannot possibly be (2) sent by *Another*, cannot be exalted by *Another*, cannot be honoured in order to the Glory ultimately of *Another Person*. And yet in Scripture we read expressly, of an *everlasting Dominion GIVEN* to the Son of Man, that<sup>Dan. vii. 14.</sup> all Nations should *SERVE* him ; of Mens Honouring the Son even as they honour the Father,<sup>Job. v. 22.</sup> because All Judgment is COMMITTED

(1) ἀνὴρ ὁ πατὴρ τῷ Θεῷ τυπος εἰληφει πάνταν εἰς αὐτὸς ὡν αἴρει καὶ πνεύμα καὶ πίστια τῶν αὐτοῦ, εἰκότως εἰς τὸ μένος ἀναγορέουστα ὡν Θεός. Euseb. de Eccles. Theol. lib. 2. c. 7.

(2) *Missus autem non fuit pater, nè pater subditus alteri deo, dum mittitur, probaretur.* Novat. de Trinit. c. 22. Propter Authoritatem solus pater non dicitur missus. August. Serm. contra Arian. c. 4. *Absurdissimè aut à filio quem genuit, aut a Spiritu Sancto qui de illo procedit, missus diceretur.* Aug. de Triz. lib. 4. c. ult.

unto

*Phil. ii. 9.* unto him ; and of every Knee's Bowing at  
*Col. ii. 11.* the Name of Jesus, because of God's having  
 highly EXALTED him ; and every Tongue's  
 confessing him to be Lord, TO the glory of God  
 the Father.

The (1) *Antients* express their Sense very clearly in this Matter ; founding the Religious Honour paid by them to the Son of God, expressly on the Will, Good Pleasure, and Command of the Father. They were not of Opinion therefore, that the Texts of *Isaiah* meant, that the Son is “*included and comprehended in the one Supreme God of Israel* ;” That is,

(1) *Justin Martyr*, upon the Text, *Thou shalt love the Lord thy God with all thy Heart*, says; ὁ οὐ εἶ ὀλεῖ τῆς καρδίας, καὶ εἶ ὀλεῖ τῆς ἵζου ἀγαπῶν τὸν Θεόν, πλήρης θεοσεῖς γνώμων ταύτης, εἰδὼν ἄλλον τιμότερον Θεόν. Καὶ ἀγαπεῖν ἐκεῖνον ἀντιτιμῆσαι, θεῖς ΒΟΛΟΜΕΝΟΥ. *Dial. cum Tryph.* p. 97. Edit. Steph. “He who, being endued with a pious Disposition, loves God with all his Heart, and all his Strength; will worship no other God. Yet he will also worship That Messenger of God, [Christ the Angel of his Presence;] it being God’s WILL [or Command] that he should do so.” And *Irenaeus*; ἡνα κριτὴν Ἰησὸς τῷ κυρίῳ ἡμῶν καὶ Θεῷ, καὶ σωτῆρι, καὶ βασιλεῖ, καὶ τῷ εὐδοκίᾳ τῷ πάτρός τῷ αἰράτε, πᾶν γὰρ καρδιῇ. *lib. i. c. 2.* p. 45. *Grab.* “That every Knee might bow to Christ Jesus our Lord, and God, and Saviour, and King, according to the GOOD PLEASURE of the invisible Father.” And *Origen*; καὶ τῶν ἀλλων [τιμωμένων ὡς θεῖν] ἐργάζειν, αἰτατέστεις αὐτοῦ τοῦ δεδοθέντος αὐτοῖς αὐτὸς τῷ ἐπὶ πάτει τῇ τιμῇ τοις Ἑαν οἷς ἡμῖν αἰνθυσαφέρη τὸ παραπλησίον αὐτοῖς τῷ Ἰησῷ, διπολεῖσθαι ὅτι αὐτὸς θεῖς δεδοθεὶς αὐτῷ τῷ τιμῶσι, ἡνα πάντες τιμῶσι τὸν ιησον, καὶ διὰ τοῦτο τὸν πατέρα. *Contr. Cels.* *lib. 8.* p. 384. “We demand, saith he, of *Celius*, concerning those whom they worship as Gods, a Proof of the Supreme God having appointed them to be worshipped: And if on the other hand He demands the same Thing of Us concerning Jesus, we will shew him that God hath appointed him to be worshipped: That all Men should honour the Son, even as they honour the Father.” And *Cyprian*: *Pater Deus præcepit filium suum adorari. De bono Patientie.* p. 220. “God the Father Commanded his Son to be worshipped.” Which he proves from *Phil. ii. 9, 10. 11.*

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in That God of our Fathers (according to St. Peter's Language) who glorified HIS Son Jesus, Acts 3, 13. This is evidently supposing The One God and Father of All, to be both Father and Son. Which, as absurd, and as directly contrary to Scripture as it is; yet you are forced inconsistently to maintain it, as often as you affirm the Son to be The One God, even That One God, whom St. Paul expressly declares to <sup>1 Cor. 8.6.</sup> be The Father, Of whom are all Things, as distinguished from the One Lord by whom are all things; the Father of All, who is Above all, as distinguished from the One Lord, and <sup>Eph. 4.6.</sup> One Spirit. And at last, after all your Struggles, your Notion terminates in This; that the Scripture generally by the Term, One God, does not indeed mean One God, but One God-head; not One Living God, but "una summa <sup>P. 391.</sup>" res, one homogeneous Substance with inseparable; one abstract God in general; <sup>Sermons,</sup> just as the Word Man is often used to denote <sup>P. 144, 143.</sup> Man in general, —the whole Species." See below, on Query XXIX. And tho' the whole Scripture constantly speaks of God in the personal Expressions, He, and Him, and His; yet you presumptuously think these Expressions are "inconvenient, as not taking in all that We apprehend of the One True God;" and that "It or "That, They" or "Them," would more properly, though not with so little Offence, express what You mean by the Word God. For though you pretend to alledge, that "to say, They, or Them, would appear as if the Persons were divided and separate;" yet

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yet this Pretence has not the least Foundation in Reason. For the Words *They* and *Them* do altogether as properly express *undivided* Persons, as *divided* ones; and the Words *He* and *Him* can no more possibly express many *undivided* Persons, than *divided* ones.

## QUER Y II.

**P. 6.** *Whether the Texts of the New Testament (in the Second Column) do not shew that He (Christ) is not excluded, and therefore must be the same God?*

**A n s w.** THE New Testament expressly declares, that The One God, OF whom are all things, is The Father, 1 Cor. 8, 6; the One God and Father of all, who is above All, Eph. 4, 6; even He who alone has All Perfections and All Dominion absolutely In and Of himself, original, undervived, and independent on Any: And that Christ is not This First Cause, this One God OF whom are all things, but the One Lord [or, in St. John's Language, God the Word,] BY whom are all things, by whom the Father made all things. "The TEXTS of the New Testament" cited above by yourself upon this Head, "in the Second Column," do all of them plainly show the same thing. As will, in the Sequel of this Discourse, more fully appear.

**P. 1. &c. 6.** St. John, in your First Text, observes, that he was God the Word, that is, the Revealer of God's Will; that he was With God, and By Him were made, [in St. Paul's Language, by him GOD made; in the Language of the

An-

Antient Fathers, By his (1) Ministrat<sup>i</sup>on God made,] all things.

In your Second Text, St. Paul says of him, <sup>p. 1. &c.</sup> Thy Throne, O God, is for ever. And he sufficiently explains himself, by adding, (what <sup>Heb. 1. 8.</sup> you ought not to have omitted;) ver. 9. God, even TH<sup>T</sup> God, hath anointed thee.

Your Third Text, Rom. 9, 5. admits of various Interpretations; which make it dubious, whether it may not possibly be meant of the Father. See Dr. Clarke's Scrip. Doct. p. 75. Edit. 2d. But allowing the vulgar Pointing, and consequently that the Words are spoken of Christ; still it is; not ὁ ὥν ὁ θεῖ. πάντων Θεός, but ὁ ὥν θεῖ πάντων (2) Θεός. The Meaning of which, is distinctly explained by (3) St. Paul himself, Cor.

(1) Λέγων δὲ Δι' αὐτῆς γεγενηθεῖς — τοῦ πάντων, τὸ Υπερέπικον τῶν θεῶν [λόγου] παρίσηστι. Δινάμεθα γοῦν ὁ Ἔναγγελίσις εἰπεῖν, πάντα Υπ' αὐτοῦ ἐγένετο, — ἐκ Υπ' αὐτοῦ ἐφη, αἷλα Δι' αὐτοῦ. ἵνα ἡμῶν ἀνατέμψῃ ἐπὶ τὴν τῶν ὅλων ποιητικὴν τὸν πάλρον αὐθεντίαν. Euseb. de Eccles. Theol. l. 1. c. 20. See above, p. 6.

(2) Upon these Words, Hippolytus (an Author you are very fond of, tho' of very dubious Authority,) thus speaks: "Οὐχὶ ὁ ὥν ἐπὶ πάντων Θεός ἐστιν λέγει γὰρ ἔτι μετὰ παρρησίας, πάντα μοι παραδέδοιται ὑπὸ τοῦ πατρός" "Christ is God over All: FOR thus "he himself says plainly, ALL Things are GIVEN me from the "Father."

(3) Upon this Text Hippolytus says, εἰ οὐν τὸ πάντες υπότεκνας ἀντὶ ἔτις τὸν υπότεκνον, πάντων κράτος, αἵτοι δὲ ὁ πατήρ· ἵνα εἰ πάσων εἰς Θεός Φανῆ ὡς τὸ πάντα υπότεκναται, ἄμφι χριστῷ, ὡς τὸ πάντα πατήρ οὐπότεκνεν παρέξ ἐμοῦ· contra Noet. §. 6. P. 10. Fabric. "If "therefore all Things are put under him, He being excepted who did "put all Things under Him; He hath Dominion over all Things, and "the Father over Him: That in all things it may appear there is One "God to whom all Things are subject, and even Christ himself; un- "der whom the Father has put all Things, Himself only excepted."

Thus also Clemens: Ο πάντων κύριος [Words of the same import as ὁ ὥν ἐπὶ πάντων Θεός,] οὐ μάλιστα εἴσηπεται τῷ τοῦ — παντοχείτερον θελέματα πατρός. And again: Τοῦτο πάντα υπότεκνατα σρατεῖ ἀγγελων τε καὶ Θεῶν, τῷ λόγῳ τῷ πατρικῷ, τῷ ἀγίᾳ δικαιούσιας εἰπαδειγμάτῳ τὸν υπότεκνατα. Strom. p. 831, 832. Edit. Ox.

**15, 27.** But when he saith, All things are put under him, it is manifest that He is excepted, who did put all Things under him; And, The Son himself shall be subject unto him that put all Things under him, that God may be all in all, v. 28. And again, The Head of Christ is God, who gave him to be Head over all Things to the Church, Eph. 1, 22.

Nor can any thing be more directly *against* you, than your *Fourth Text*; according to the true Rendring of it. Who being in the Form of God, did not assume to appear as God, (or, to be honour'd as God,) but emptied Himself, &c. Phil. 2. 6, 7.

**P. 1. &c. 6.** In like manner your *Last Text*, Heb. 1, 3, (who being the brightness of his Glory, and the express Image of his Person;) is not for you, but directly *against* you.

**P. 7.** In your *Defense* of this *Query*, you repeat the same Things again, and insist that “Christ is God before the World was; God over all, blessed for ever; Maker of the World; and worshipp'd by the Angels: And therefore certainly he is not excluded among the Nominal Gods.” I answer: Undoubtedly he is not excluded among the Nominal or *False Gods*. But the Question is, whether the Characters you here insist on, are ever given him in Scripture in such a manner, as to imply (what you contend for) that he is himself “The One Supreme God;” Supreme “in the strict Sense;” **P. 53, 57.** “God in the same Sense, and in as High a Sense,

"Sense, as the Father himself." This, (you must remember,) This Question, concerning the \* Supreme Authority in the Government of <sup>\* Authoritatem</sup> the Universe, (all other Points being mere Metaphysics,) is the True and Only Theological, the True and Only Material Point in question between us.

Your First Assertion then is, that Christ <sup>P. 7:</sup> is "God before the World was." Be it so : Yet not "in the same Sense, and in as HIGH a Sense, as the Father Himself;" because All <sup>P. 57:</sup> that the Text, here referred to, asserts, is expressly This only, that He is God the Word, who was in the Beginning With GOD, and by or thro' whom were made [by whom \* God made] <sup>\* Eph. 3, 9;</sup> <sup>& Heb. 1, 2,</sup> all things. Which cannot be truly affirmed of the (1) One Supreme God, and Author of all.

(1) Eusebius, having declar'd at large the Doctrine of the Church, which placed the Unity of God in the Supremacy of the Father; shows that the Father and Son for This Reason could not be Two Gods, because they were neither (*ἴσοις*) Equal in Honour, nor Both of them unoriginated and unbegotten, (*ἴδητε αὐτῷ ἀνέγεντα τὸν θεόν;*) but that the Father was the Original of the Son, and His God; and that therefore the Church taught but One God, even the Father, whom the Son himself Honours and Glorifies as his God. After which, he proceeds to show at large the Son's Subjection to the Father, from many Texts of Scripture. "But then, adds he, since the Son has Dominion over all created Things, that were made by him, as being the Saviour, and Lord, and Framer of all Things, (for all Things were made BY Him,) πληναυταὶ τὸν θεόν τὴν εἰκόνην τὸν σωτῆρα βασιλεῖς ἀναγοποιοῦσά, he may on That Account be called God and Lord and Saviour and King. Therefore (He goes on,) the Church worships and honours him as God, because it is the Father's Will, who committed all Judgment unto him, — and who is thus honoured By him. But the Son having Receiv'd all these Things, and even the Glory of his Divinity, from the Father; whereas the Father receives nothing from him; The Father therefore being the Original, Fountain, and Root of all good Things, is justly declared to be The One and Only God." De Eccles. Theol. lib. 2. c. 7.

Your

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Your Next Allegation, that Christ is “*God over all*,” has been considered above, p. 13; And the Sense of those Words, (*Rom 9, 5,*) has been shown from the Analogy of other Texts of St. Paul. And, I think, you are neither fair to your Reader, in concealing from him the different Translations, the words of That Text are capable of; nor to Me, in offering the Words again, without considering the Account I had at first given of them. What I shall here add, is, that the Doctrine you alledge This Text to prove, besides the Opposition of it to the whole *New Testament*, is a Contradiction also to (what you would be thought to lay a great Stress upon,) the whole Stream of (1) Antiquity. For not only no Ancient Christian Writer, even of those who applied this Text to Christ, (as *Irenaeus, Ter-*

(1) One Passage out of *Hippolytus*, (an Author whom you so frequently quote,) will plainly show you what the Antients meant in those Places, where you think they applied to the Son the same High Titles equally with the Father. Οὐρανὸς ὁ ἡπειρούμενος τόπος πάντων θεῶν ἐστιν λέγεται γὰρ διπλαίς μέρεσι παραποτίας, πάντα μοι τῷ Θεοῦ δοτούμενος τὸν πατέρα τοῦ πατρός. — καλῶς εἶτε παντοκράτορα χριστὸν. τοῦτο γὰρ εἰστιν, ὃντερ καὶ ἀνταρτὴ μαρτυρίσεις ὁ χριστός μαρτυρεῖν γὰρ χριστὸς ἐφη, πάντα μοι παραδέδοται τῷ Θεῷ τοῦ πατέρας καὶ πάνταν κρατεῖ, παντοκράτωρ τῷ Θεῷ πατέρις κατεστάθη χριστός. “He, viz. Christ, (says he,) is (Rom. “ 9, 5,) God over All: FOR thus he himself says plainly and “ expressly, ALL things are GIVEN me from the Father.” And again, (erroneously applying to Christ That Text, Rev. 1, 8;) “St. John (says he) well styles Christ Almighty; FOR This “ is affirming the same thing as Christ Himself also testifies, when “ he says, ALL things are GIVEN me from the Father. And he “ ruleth over All, being CONSTITUTED Almighty [or Ruler “ over all,] by the Father.” Hippolyt. contra Noëtum, §. 6, p. 10. Edit. Fabrit. Concerning this Last Phrase, see more, below, on Qu. 27, towards the End.

tullian, Hippolytus, Novatian,) ever infers from it (as You do,) that Christ is *The One Supreme God*; but also on the contrary they distinctly explain their Notion to be, that *the Father only* is (in the *Supreme and Absolute Sense*) *The (1) One God*; and that the Son hath the Power over the whole Creation (2) given and committed to him from the Father. And they not only All of them uniformly and largely assert his (3) Ministration (in his highest Capacity,) to the *Will* of the *Father* in all Things; but some of them represent it as being even a Blasphemous and Heretical Doctrine, to affirm Christ to be (4) Himself τὸν ὅμινον πατρὸν θεόν, *The Supreme God.*

Next you alledge, that Christ is “*Maker* *of P. 7: the World.*” The *Texts*, on which you

## C build

(1) Irenaeus says, that God the Father, *the Maker of Heaven and Earth*, is μόνος θεός πατροχειρίτης, “*the only God Supreme over all.*” Lib. I. Cap. 13. p. 79. And again, that he is unus et solus verus Deus, “*The One and Only True God,*” Lib. 4. c. 69. See many more Passages of this Nature, cited by Dr. Clarke, Script. Doctr. Part II. §.9.

(2) Irenaeus says; Dominium accepit a Patre suo omnis conditionis, lib. 3. cap. 6. “*The Son Receiv'd from his Father Dominion over the whole Creation.*” Thus also Tertullian: Filium non aliunde deduco, sed de substantia patris; nihil facientem sine Patris voluntate, omnem a Patre consecutum Potestatem. adv. Prax. cap. 4. “*I know no other Original of the Son, than from the Substance of the Father; Who does nothing but according to the Will of the Father, and hath Received all Power from the Father.*”

(3) Novat. de Trinit. cap. 31. throughout. Many particular Passages of other Authors, I shall have occasion to cite presently.

(4) The *Apostolical Constitutions* represent it as a Branch of the *Gnostic Heresy*, to affirm αὐτὸς εἶναι τὸν θεόν πάτερν, δύναται

build This, I consider in their Proper Places.  
The

ἐντὸν ἐντεῖ τατέρᾳ δοξάζετες, “That Jesus Christ is Himself the Supreme God over all, making him (consequently) to be his own Father;” lib. 6. c. 26. The Larger Epistles of Ignatius, file Those the Ministers of Satan, (as destroying the Supreme Divinity of the Father,) who say that Christ is ὁ ἐπὶ πάντων θεός, The Supreme God. Ad. Tarsens. Sect 2. Again, He insists ἐπὶ ἐκ τῶν ἐντος ἐστιν ὁ ἐπὶ πάντων θεός, that Christ is not Himself the Supreme God, but the Son of the Supreme God. Which he there proves from job. 20, 17, “I ascend unto my Father, and your Father, unto my God, and your God,” Ibid. Sect. 5. But because These Books have been suspected of Interpolation, (though I know not upon what Ground, with regard to the Places I have now referred to;) the same Thing is confirmed by Origen, who says to Celsus; τοῦτο φανεῖ εἶναι νίον θεοῦ θεοῦ ἡ, ἀντιφέρει σύβασιν, καὶ τὸν αὐτὸν σφόδρα ἱκέτευεν ὥστε τοῦ πατρὸς γεγραπτομέν. Ἔστιν τὸν, ὃς εἰς πλήθεις πιστεύεται, καὶ δειχομένων διαφανιαν, διὰ τὴν προπτερεῖαν τοποθεσται ὁ Σωτῆρας εἶναι τὸν πάτερν θεὸν ἄλλ’ οὐτὶ γε γίνεται τοιοῦτον, οἱ πειθόμενοι αὐτῷ λέγοντες ὁ πατήρ ὁ πέρικλες μὲν, μείζων μὲν ἐστιν Lib. 8. P. 387. “We say that this Person is the Son of God, of That God whom we greatly adore. And we know that the Son is exalted to great Dignity by the Father. But supposing there be some in the Multitude of Believers, (amongst whom there will be different Opinions,) who rashly affirm our Saviour to be himself the Supreme God; yet WE affirm no such Thing, but believe Him who hath said, the Father that sent me is greater than I.” And the Council of Antioch, stiling Christ the Messenger of the Father, at the same time that they call him Lord and God; add, τὸν μὲν θεὸν τῶν ὅλων ἀστερῶν Ἀγγελὸν νομίσας καλεῖσθαι, “that it would be impious to say this of the Supreme God.” Epist. ad Paul. Samos. And Eusebius, through all his Books against Marcellus, lays it down for the constant known Doctrine of the Church, that Christ himself is not ὁ ἐπὶ πάντων θεός, The Supreme God; And he particularly affirms, ὃτι δῆ τὸ εἰπέντα τῶν ὅλων θεὸν νίον τοὺς εἰπὼν ἐντεβλησεῖν, “that He cannot be a pious Person, who says that the Son is the Supreme God,” De Eccles. Theol. lib. 1. c. 7. And he adds, that Sabellius was excommunicated as a Blasphemer, for this very Assertion. [All which, by the way, clearly shews, that the single Passage in this Author’s Account of the Phrygian Martyrs, who are represented invoking Christ, ὁ ἐπὶ πάντων θεός, The Supreme God, (Hist. Eccles. lib. 8.) must needs have been interpolated with the Word (Christ,) as being directly contrary to his Whole Writings in a Point which he hath particularly and largely considered.] Gregory Nyssen also observes, that the Title, ὁ ἐπὶ πάντων θεός, peculiarly denotes the Person of the Father, as having no Cause of his Subsistence. Πατὴρ διαφορᾶς οὐτισμούσας.

## Qu. II. Of the Unity of God.

19

The Sense, in which ALL (1) Antiquity unanimously understood This, is, that he made <sup>p. 44.</sup> Things as ministering to the Will, and “executing

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“ting

(1) In the *Apostolical Constitutions*, Christ is said ἐξστατικὴν λαβεῖν παρὰ τοῦ πατέρος, τοῦ δημιουργοῦ, lib. 2. cap. 23, “to receive a Power of Creating from the Father.” Again; that God created all Things by Christ, who did [ἐπροσέλεγεν] “obey the Commands of the Father;” lib. 5. cap. 7. Again; ὡντὸς καὶ ὁ μονογενῆς συνίει, ——ος εἰς πάντα ῥεγματοπόμπεος σοι τῷ Θεῷ ἀντὶ τῆς πατερὸς, εἰς τε δημιουργούν διάφορον, καὶ πρόνοιαν κατάλληλον, lib. 8. cap. 12. “Holy also is thy only begotten Son, who in all Things ministered to Thee, his God and Father, both in the various Creation, and in the providential Preservation of Things.” And Justin Martyr: “That divine Person [Θεὸς] who said to Moses that he was the God of Abraham, is not (οὐ ποιῶν τὸν ὄλαν) The absolute Maker of the Universe, but That Person who (I have shewn) appeared to Abraham and Jacob, τῇ τε ποιητῇ τῶν ὄλων θελήσεις ῥεγματῶν, ministering to the Will of the Maker of all Things.” Dial. cum Tryph. P. 73. Again: Οὐ μὲν γὰρ ποιητης, ἀδένος ἔτερος προσδέομενος, ἐκ τῆς ἑαυτῆς διωρίμεως καὶ ἐξστασις ποιεῖ τὸ ποιείμενον οὐ δημιουργός, τὸν τῆς δημιουργίας θύμαριον ἐν τῆς ὑλῃ, εἰληφὼς, κατασκεύασε τὸ γνώμενον. “He that is properly the Maker, being all-sufficient, makes what he makes, by his own Original Power and Authority: But he that is the Framer, having received a Power of Framing things out of Matter, puts into Form that which is already made.” *Justin ex Platone, Cohort. ad Grac.* p. 22. And Irenaeus: Quoniam ipse præcepit, & creata sunt.—Cui ergo præcepit? verbo scilicet, qui est dominus noster Jesus Christus, lib. 3. c. 8. p. 212. “He commanded, and they were created.—Now to whom did he give the Commandment? even to his Word, who is our Lord Jesus Christ.” Again: Omnia autem filius administrans patri perficit, ab initio usq; ad finem. lib. 4. c. 14. “But the Son, ministering to the Father, performs all Things from the Beginning to the End.” Clemens Alexandrinus represents the Father as the Supreme Cause of all Things, and Lord of him who is the Second Cause; τὸν δὲ δέρεγον, διὸν πάντα ἐγένετο κατὰ βολῆσσι τῶν πατέρος; Stromat. lib. 5. p. 598. “The Son is the Second Cause, By whom all Things were made according to the Will of the Father.” And Tertullian: Filius visus est semper, & filius operatus est semper, ex auctoritate Patris & Voluntate, quia filius nihil à semet ipso potest facere, nisi viderit patrem facientem. *Adv. Prax.* c. 15. “The Son always appeared, and the Son always acted, by the Authority and Will of the Father; because the Son can do nothing of himself, but what he sees the Father

“do.”

# Of the Unity of God.

“ting the Orders,” of the Father; as even you

“de.” And Origen: ἐτι ο μὲν δημιουρὸς τεῖδε τε πάντος νόος  
ἐστι τοῦ Θεοῦ, οὐ πατέρος καὶ εἰπει πάτερ θεος πατέρος εἰσιν αὐτοῦ contra  
Cels. lib. 6. p. 308. “The immediate Framer of the Universe, is  
“the Son of God; but the FIRST and SUPREME God is his Fa-  
“ther.” Which Passage is presently after thus explained; (upon  
the Words, He commanded and they were created:) Τοι μὲν πα-  
τεῖχες δημιουροί εἶναι τοιούτοις λόγοις, καὶ ωντεγει αὐτερούς τῶν  
κόσμων τοιούτοις λόγοις, τῷ προστεταχέντα τῷ οὐρανῷ εαυτοῦ λόγῳ  
ποιῆσαι τοιούτοις λόγοις, εἴπει περίτοις δημιουρούρ ιbid. p. 317; “The im-  
“mediate Framer, and as it were Builder of the World, is the  
“Word, the Son of God; But the Father of the Word, in that he  
“commanded the Word his Son to make the World, is the Pri-  
“mary Author of it.” See also lib. 2. p. 63 and 79. Hence he  
observes, (Comm. in Joh. p. 56.) that though all Things were  
made, διὰ τοῦ λόγου, By or Through the Word, [the term διὰ den-  
noting the Second or ministering Cause, as he had just before ob-  
served, p. 55.] yet they were not made, οὐδὲ τοῦ λόγου, by him, as  
the Original or First Cause, ἀλλὰ οὐδὲ κατονος καὶ μετόνος πατέρος τοῦ λόγου τοῦ Θεοῦ, οὐδὲ τοῦ λόγου, οὐδὲ πατέρος τοῦ λόγου; “but they were  
“made by one who is more excellent and greater than the Word;  
“And who can this be, but the Father?” Therefore presently af-  
ter, he argues that the Father is properly the Creator; and the  
Word is, The ministerial Agent: Αὐτοῦ [λόγου] ἐνεργοῦντος, ἔτσε  
ἔτοις. — ἵνα γένηται τοῦ δημιουροῦ γενόμενος οὐ λόγος, τὸν κόσμον  
καθεσκευαστεῖ. — ενεργήσατο γὰρ οὐδεμίοντος Θεος τῷ πρωτότοκῷ πά-  
τερι κτίσεως, καὶ ἐπιδιδούσατο. p. 61. “Another, [viz. the Father,]  
“made all Things, by the Operation of the Word; — who, be-  
“ing the Minister of the Creator, formed the World; — For  
“the Unbegotten God gave his Command to the first-born of every  
“Creature, and all Things were created.” And the Fathers of  
the Council of Antioch against Paul of Samosata: Τοῦτο πιστεύ-  
όμεν τῷ πατέρι οὐδὲ οὐδὲ εἰπει ληφθεῖται τὸ πατέριν βέλκμα πρὸς  
τὸν κάτω τὸν θεόν. “We believe that He, having been always  
“with the Father, fulfilled his Father’s Will in creating the Uni-  
“verse.” And your Hippolytus: πατέρι ἐπέλεξεται, λόγος δημιε-  
λεῖ. — οὐ γάρ καλευσαν πατέρι, οὐ δημιουρούς, τοιούτοις λόγοις  
πρενομει. cont. Noet. p. 15, 16; “The Father gives Command,  
“the Word performs it. — For tis the Father who commands,  
“the Son who obeys, and the Holy Ghost that compleats [the  
“Work of Creation.”] Hence he says, the Father made Things,  
οὐδὲν οὐδέν “according to his own Will;” and begat the Word,  
ἐγένετο τῷ γραψίνῳ, “the Workman or Builder of the Things that  
“were made.” Hence Theophilus styles the Word, ἴστρον τῶν  
ιδεον τοῦ Θεοῦ τροπογόνων, καὶ οἱ ἀελοῦ τὰ μάρτυρα πεπεινόμενοι  
[al Autolyc. p. 81. “the Ministerial Framer of those Things  
“which were made by God the Original and Supreme Agent;]

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you yourself, very *inconsistently*, cannot but acknowledge.

You

"and BY Him did God make all Things." Hence Tertullian calls the *Word*, Ministrum & Arbitrum Rectoris. *adv. Hermog.* P. 236; "The Minister and Mediate Agent of the Governour of the Universe." And Novatian: Non alium ostendit tunc adfuisse Deo, cui præcipiterentur hæc opera ut fierent; nisi eum per quem facta sunt omnia, & sine quo factum est nihil. *De Trinit.* c. 25; "He [Moses] does not mention any other Person then present with God, to whom he might give Commandment for the making of these Works, but Him BY (or through) whom all Things were made, and without whom nothing was made." And Eusebius, (upon the Words, *He commanded and they were created*: τὸν μὲν πατέρα καὶ ποιητὴν εἰσέχων ὡς ἀν παντογεργα βασιλικῷ νεύματι προστάτευοντα, τὸν δὲ τέττα δευτερεύοντα Θεοῦ λόγον, ἐκ ἔτερου τοῦ αὐτοῦ κηρύκτομένε, ταῖς πατερικαῖς ἐπιπλέξοντι περιγούντα: *Eccles. Hist.* lib. I. p. 3; "The Psalmist introduces the Father and Maker of all Things, as an absolute Sovereign sending forth his Imperial Commands; but the Word of God, the same Person who is preached amongst us Christians, he introduces as Second to him," [*δεύτερη αἴτιον*, "the Second Cause of all Things," as he had just before said,] "fulfilling the Father's Commands." See *Demonst. Evang.* lib. 4. c. 4. p. 149. and c. 10, p. 164. Hence he observes that the *Word* or *Son*, ἑτερος ὡν τοῦ πατρὸς, ὑπεργίος ἦν ἀυτοῦ, ὥστε, ἐπικελευομένε τοῦ μεσίοντος, ἀντὸν δημιουροῦν, (*Dem. Evang.* lib. 5. c. 5. p. 229,) "being a distinct Person, was the Minister of the Father; and so made things at the Command of a Superior." And again; (upon these Words, *he was the Light that lightens every Man that cometh into the World*;) He says, that the *Word* "is not [*ἐπένεια τῶν ὅλων ὁ Θεὸς*] the Supreme God of the Universe: For He is Light inacceſſible; Whereas as This [viz. the Word] was in the World. — But yet (he adds) the World was made by this Light;" τοῦ κείτρον. δηλωθῆ τοῦ πατρὸς, διὰ τοῦ υἱοῦ τὸ πᾶν συντάσσεις, (*De Eccles. Theol.* lib. I. c. 20,) "the Father, who is Supreme, making the Universe BY the Son." Hence he concludes, in like manner as *Origin* had done, that the *Father only* is properly, and strictly the Creator: πάντα δὲ ἀντοῦ ἐγένετο, ἐπέρι μὲν πεποικότον, ἀντοῦ δὲ τοῦ θεολογικαμένου ὥστε ἔτερον ζητεῖν τὸν ποιητὴν τῶν ὅλων, τὸν διὰ τοῦ θεολογημένου τὰ πάντα ὑποσησάμενον. ὡν δέ τως ἐχόντας, ὄμολογοντι ἀνέγει, τὸν θεολογίμενον ὑπὸ τοῦ Ευαγγελισοῦ, μη τὸν ἐπὶ πάνταν εἶναι Θεόν, μηδὲ ἀντὸν τὸν πατέρα, τὸν δὲ τέττα μονογενῆ ὄντα. *Eccles. Theol.* lib. 2. c. 14; "All Things were made BY (or Through) the Word; Another being the [original] Maker, and He the Ministerial Agent. So that we must needs look unto Another, who is the [absolute] Maker of the Universe, having made all Things BY

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P. 7.

You proceed : Christ is “worshipped by the ‘‘ Angels.” That is ; He is commanded by the Father to be worshipped of the Angels. God has highly exalted him, and given him a Name above every Name, that at the Name of Jesus every Knee should bow, of Things in HEAVEN, and Things in Earth: Phil. 2, 10. Again, when he bringeth in, or, when he bringeth again (from the Dead, Col. 1, 18. Rev. 1, 5. Acts 13, 33.) the first begotten into the World, he saith, and let all the Angels of God worship him, Heb. 1, 6. And accordingly we read, Rev. 5, 11, 12, The Angels said, Worthy is the Lamb that was slain, to receive Honour and Glory and Blessing. Is This the Worship of the One Supreme God ; of Him who, without any Command of the Father, had originally all the same Right to all the same Worship as the Father himself had ? And will you from hence inferr, that there is “No distinction

P. 247.

“Him whom [John 1. 1.] the Evangelist stiles God. Whish  
 “Things being so; we cannot but confess that He, whom the  
 “Evangelist here stiles God, is not the Supreme God, nor the  
 “Father, but his only begotten Son.” And Basil himself owns  
 the “Father to be πρωταρχικὸν ἀριστὴν τῶν γενομένων, the origi-  
 “nal Cause of all things, and Δημιουργικὸν τὸν οὐρανόν, the Son the  
 “operating Cause :” Adding; “Let no Man think that I main-  
 “tain τρεῖς εἷναι ἀρχὰς ποσιάσεις, that there are three Original  
 “Subsistences,” but that there are Three in a Subordination, viz.  
 τὸν προσώποντα κύριον, τὸν δημιουργοῦντα λόγον, “the Lord who com-  
 “mands, the Word who operates, &c.” De Sp. Sanc. c. 16. Lastly,  
 the Orthodox Council of Sirmium, against Photinus who deny’d  
 the Divinity of Christ; εἰτις λέγειν δὲ τὸν χριστὸν προσώπον διὸν τοῦ  
 θεοῦ ὑπεργόνοτα τῷ πατερὶ εἰς τὴν τὸν ὅλων δημιουργίαν μὴ ὄμολογον,  
 ἀνάθεμα ἐστιν. Socrat. Hist. Eccles. lib. 2. c. 25; explain’d by Hil.  
 P. 230, 231; “If any one who says that Christ is God existing be-  
 fore the World, does not withal confess that he is the Son of God,  
 “who ministered to the Father in the Creation of the Universe;  
 “let him be Anathema.” See more, below, on Qu. III.

## Qu. II. Of the Unity of God.

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"distinction of Worship, (1) Mediate and  
"Ultimate, ever intimated," in Scripture or  
Antiquity?

Neither have you proved therefore, (which  
is your next Assertion,) that Christ is "the same  
"Supreme God" with the Father. Nor in-<sup>p. 7.</sup>

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deed,

(1) Δηλοῦμεν ἡμῖν, θέου παντοκράτορα ἔνα μόνον ὑπάρχειν, παρ' ἐν  
αὐλῷ τῷ ἔστι καὶ αὐτὸν μόνον σέβειν καὶ προσκυνεῖν, δι' Ἰησοῦ χριστοῦ  
τοῦ κυρίου ἡμῶν, εἰ τῷ παντού πνεύματι. Apost. Constitut. lib. 6.  
c. 14. "We make known to you, that there is but One only God  
"Almighty, besides whom there is no other; and that you are  
"to adore and worship Him only, through Jesus Christ our Lord,  
"in the Holy Ghost." And Justin Martyr: "There are no Na-  
"tions upon Earth," ἐν οἷς μὴ οὐδὲ τῇ ἀνόμωτᾳ τῇ συνριψεῖται  
Ἰησός εὐχαῖς καὶ εὐχαριστίαι τῷ πατρὶ καὶ ποιητῇ τῶν ὅλων γίνεσθαι, (Dial. P.  
112.) "in which Prayers and Thanksgivings are not put up to the  
"Father and Maker of all Things, through the Name of Jesus who  
"was crucified." Again, ἐπὶ λαβών, οὗν καὶ δίξαν τῷ πατερὶ<sup>τῶν ὅλων</sup> οὐδὲ τῇ ἀνόμωτᾳ τῇ οὐεῖ καὶ τῇ πνεύματᾳ τῇ ἀγίᾳ, ἀν-  
πέμπει. "The Minister taking [the Bread and the Cup] gives  
"Praise and Glory to the Father of all, Through the Name of  
"the Son, and thro' the Holy Ghost." Apol. 2. P. 161. And  
again; ἐπὶ πᾶσι ἃ οἷς προσφέρειται, εὐλογεῖμεν τὸν ποιητὸν τῶν πάν-  
των, οὐδὲ τῇ οὐεῖ ἀνταῖ, Ἰησός χριστός, καὶ διὰ πνεύματος τῇ ἀγίᾳ. Ibid.  
P. 162; "In all our Oblations, we bless the Maker of all Things,  
"thro' his Son Jesus Christ, and thro' the Holy Ghost." And Irenaeus, in his most solemn and memorable Prayer: Ego igitur invoco te, domine Deus Abraham, — pater Domini nostri Jesu Christi: — qui es solus & verus deus, super quem alias deus non est, per dominum nostrum Jesum Christum, &c. adv. Her. lib. 3. c. 6. P. 209; "I call upon Thee, O Lord, the  
"God of Abraham, the Father of our Lord Jesus Christ: who  
"art the only and True God, above whom there is no other God;  
"through our Lord Jesus Christ." And Tertull. Dicimus, & pa-  
lalam dicimus, & vobis torquentibus — vociferamur; De-  
um colimus per Christum. Ad Scap. Origen lays it down for  
the Rule of Prayer; "that we ought not to pray to any of those  
"Things which were made," ἐδὲ αὐτῷ τῷ χριστῷ, ἀλλὰ μονα  
τῷ Θεῷ τῶν ὅλων καὶ πατερὶ, ὃ καὶ αὐτὸς ὁ Σωτὴρ ἡμῶν προσπόντετο, ὡς  
προσκαρεθέμεθα, "Nor to Christ himself [meaning ultimately;]  
"but only to the God and Father of all, to whom our Saviour  
"himself prayed, as I observed before." Adding; "When he  
"teacheth us to pray, he teacheth us to pray, not to himself, but

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deed, when you come to explain your self, do you *yourself* in reality (though you perpetually use that *Language*) make him to be the same Supreme God, but another Supreme God inseparable and undivided from the Father in Substance. Distinct Lives and active Powers, i. e. distinct Living Agents, however supposed inse-

P. 391. “to the Father, saying, Our Father which art in Heaven.” After which, he explains himself more particularly; λέγεται τούνν, προσευκτέον μόνον τῷ Θεῷ τῷ τῶν ὀλων πατέρι ἀλλὰ μη καὶ τῷ ἀρχιερέως——εὐχαριστήντες ὧν οἱ ἄγιοι εἰς ταῖς προσευχαῖς ἑαυτῶν τῷ Θεῷ, διὰ χριστοῦ Ἰησοῦ χάριτας ὁμολογοῦντες ἀντῷ· “I say therefore, ‘we ought to pray to God only, who is the Father of all; but yet not without our High Priest: The Saints therefore in their Prayers, give Thanks to God through Jesus Christ;’” *Adv. vñx.* P. 48, 49. And for This, he alledges John 16. 24. with this Remark, & οὐ εἶπεν, αὐτεῖτε με, εἰδὲ αὐτεῖτε τὸν πατέρα ἀπλῶς, ἀλλ᾽ εἴ τι αὐτοῖς τὸν πατέρα, διατεθῆτε, εἰ τῷ ὄντων με, Ibid. “For he did not say, ask Me; nor did he say only, ask ‘the Father,’ [without any Mediator;] “but, if ye shall ask ‘the Father any Thing in my Name, he will give it you.” Agreeably to this Account, he elsewhere says, that “all Supplication, Prayer, Intercession and Thanksgiving, is to be offer'd,” τῷ ἐπὶ πᾶσι θεῷ, διὰ τῆς ἐπὶ πάντων ἀρχιερατοῦ ἀρχιερείας, ἐμβούλοις λόγῳ νῦν Θεῷ διεπέμπει τὴν ἀντίτιταν τῷ λόγῳ,——εἴ τι διώμεδε κατατάχει τῷ περὶ προσευχῆς κυριολεξίᾳ νῦν καταχρεούσι, (adv. *Cell. lib. 5, P. 233,*) “to the one Supreme God, thro' the High Priest who is above all Angels, the living Word and God: We may also pray to the Word himself, if we can understand the difference betwixt Prayer in a proper, and Prayer in an improper or figurative Sense,” i. e. between Worship Ultimate and Mediate: Which he explains at large, *lib. 5. P. 386.* And these Passages are highly approved by the Learned Bp. Bull, *Defens. Sect. 2. c 9. §. 15.* And *Cyprian:* *Aliter orare quam [Christus] docuit, non ignorantia sola est, sed & culpa; quando ipse posuerit & dixerit; rejecitis mandatum dei, ut traditionem vestram flatuatis: De Orat. Dominica: P. 139,* “To pray otherwise than Christ has taught, is not only Ignorance, but a Fault: Since he hath said; ye reject the Commandment of God, that ye may establish your own Tradition.” And *Athanasius* himself; μένος δὲ ὅρτας Γεῶς εἰ τῷ ὄντων Ἰησοῦ τῷ κυρίῳ κατατάχεται: “The true God alone is worshipped, in the Name of Jesus Christ our Lord.” *Orat. 2. contr. Arianos. P. 399.* See more, below on *Query XVII.*

inseparable in Substance, are still, if equally Supreme in Authority, as truly distinct Supreme Gods, as if they existed in different Substances. Two Supreme Gods, undivided in Substance, are still Two Individuals, Two Agents, Two Supreme Gods. Inseparableness of Substance therefore, without Identicalness of Life, will not make Two Agents be the same God. And if there be an Identicalness or Sameness of Life, then they are no longer Two Agents, nor can there be Any either Equality or Subordination. The same Living God therefore, necessarily signifies the same individual Living intelligent Agent. And this is the only Signification (as I think you your self allow) of the Word Person. The Term God therefore, is a Personal Word. And the Texts of Isaiah expressly and necessarily prove that Christ is the same Person, if he is not excluded from being what the Person There speaking and saying, "I am the Lord, besides ME there is no God," declares Himself Alone to be. This I insist upon; and unless you can reply to This, all Other Things are to no purpose.

You repeat the same Quibble again in the same Page, and ask, "Who pretends that the Son is the same Person with the Father?"<sup>P. 7.</sup> The Answer is: He who affirms him to be individually the same Living Supreme God. You add: "All we assert, is, that he is the same Supreme God, i. e. Partaker of the same undivided GODHEAD." But this is not being the same Supreme God, unless he be the same Living intelligent Agent. For nothing

can

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can be the *SAME* with Another, without being *every thing* that *That Other* is. Two co-ordinate Kings, having the *same* undivided Supreme Royalty, and supposing them moreover *inseparably undivided in Substance*, would not be ever the less *Two Kings*. Your Notion therefore, as far as I can apprehend, is nothing else but, under the Cover of Sabelian Terms, really *Tritheism* in Sense. See below, on Qu. XXIX.

You allow the Texts, which I brought, do indeed prove that "*the Father is the God of the Jews, the God of Abraham, &c.*" But you add; "*How does it appear that the Son was not?*" I answer: Very plainly, from the Texts themselves: The Apostle tells us, *Act 3, 13*, that *the God of Abraham, — the God of our Fathers, hath Glorified HIS SON JESUS*. Is not the *having a Son*, a distinguishing Character of the Person of the Father *ONLY*? Can the Son then of the God of Abraham, be himself *That God of Abraham* who glorified *HIS Son*? Or can the One Supreme God be exalted or GLORIFIED by another? Or is it not true, what St. Paul says, *without all Contradiction the Less is blessed of the Greater*, *Heb. 7, 7*?

P. 8.

You allow further, that "*the Father is sometimes styled The Only True God, which is all that the Texts (John 17, 3. 1 Cor. 8, 6; Ephes. 4, 6;) prove.*" But I have not (you think) shown that he is so called in opposition to the Son, or exclusive of Him." That is: The Father, when

expressly distinguished from the Son, (as he is in the most express Words in each of these Texts,) is still both Father and Son. But you add ; "It may signify, that the Father is "Primarily, not Exclusively, The only true "God." What these Words mean, "PRI-  
"MARILY the ONLY True God," I understand not. Can any one be Secondarily the ONLY True God? When One Person is in Any respect declared to be The Only, &c. he must needs be so, Exclusively of all others in That Sense wherein he is declared to be The Only, &c. Otherwise there is no Certainty or Use in Language. Besides : Our Lord, at the same Time that he declared the Father to be The Only True God, Joh. 17, 3; expressly distinguishes Himself by Another Character, adding, *And Jesus Christ whom Thou hast SENT.* The Text, paraphrased according to Your Notion, will be ; *This is Life Eternal, to know Thee, (the Father, ver. 1,) the Only True God; and Jesus Christ (the same Only True God) whom thou hast SENT.* Nor is there Here any Room for the Distinction of Christ's divine and humane Nature : Because 'tis certain that *The Word*, even the Divine Person, was SENT; according to many express Texts. *God (1) SENT his only begot-*

(1) Justin Martyr says, Ἀυτὸς ὁ παντοκράτωρ καὶ παντοκτησης καὶ ἀόρατος θεός, — ἀντὶ τὸν τερψίτην καὶ δημιουργὸν τῶν ὅλων πρὸς αὐτὸς ἀπέστειλεν, Epist. ad Diogn. "The Supreme Lord and Creator of all Things, the invisible God, — SENT unto Men no less a Person than the Framer of all Things." And Theophilus; θεός εἰς ἄνθρωπον καὶ σὺν θεῷ πεφύκας, ὅτετος ἀντὶ βούλειας ἐπαντὶ τοῦ

# Of the Unity of God.

begotten Son into the World, I John 4, 9. I came down from Heaven, not to do mine own Will, but the Will of him that SENT me, John 6, 38. And the Church evidently Thus understands it. " Almighty God, who hast <sup>Collect  
for 6th  
Sunday in  
Lent, and  
on Christ-  
mas-Day.</sup> SENT thy Son—TO take upon him our Fresh :" And, " Who hast GIVEN us thy only begotten Son, TO take our Nature upon him."

Again :

*τὸν ὄντα, πέμπεις αὐτὸν εἰς τοὺς τόπους*, P. 130. " The Word being " God, and Son of God; the Father of all SENDS him anywhere, when he pleaseth." And Origen; *ἐπέμψεν δὲ θεός λόγον, καλούμενον ιδόπος, τοῖς ἀμαρτωλοῖς*, Adv. Cels. lib. 3. p. 149, " God " the Word was SENT as a Physician unto Sinners." Cyprian in like manner, speaking concerning the Holy Ghost: Si potest apud Hæreticos baptizatus Christum induere, multo magis potest spiritum sanctum, quem Christus misit, accipere: Cæterum major erit mittente, qui missus est. Epist. ad Pomp. p. 213; " If he that is baptized amongst Hereticks can put on Christ, much more may he receive the Holy Ghost whom Christ SENT; Otherwise he that is SENT, will be greater than he that sent him." And Novatian: Missum præterea se ipse dicit, ut per hanc obedientiam quā venit dominus Christus missus, non pater, sed filius probetur; qui misisset utique, si pater fuisset: Missus autem non fuit pater, ne Pater subditus alteri Deo, dum mittitur, probaretur: De Trinit. c 22, " Moreover our Lord declares that he was SENT; that by this Instance of Obedience, which Christ the Lord showed in coming when he was sent, he might appear to be, not the Father, but the Son; who would certainly have been the Sender, had he been the Father: But the Father was not SENT, lest, by being SENT, he should appear to be subject to another God." And Eusebius; *Τέτοιον καὶ πάσιν εἰς γνῶστιν ἀπέδειν, οὐαν νοσητῶν Σωτῆρα, οὐαν ψυχῶν θεατῶν, πέρι τῆς μαζίνος ἀπεσαλμήσεων*, Prep. Evang. lib. 7. c. 12. p. 321. " He was made known to all Men, being SENT by One who is GREATER than himself, as the Healer of the Sick, and Physician of Souls." And again; *Τῷ μὲν ὑπέρεξεν τῷ δικαιῷ τοῦ πατρὸς παριστάτι, διὰ τοῦτο μὲν ἀπεσαλμήσεων, εἰστὸν ἡ ἀπεσαλμήσεων*, Eccles. Theol. lib. 2. c. 7. " He showed the Supereminency of the Father's Glory, in saying that He SENT him, and that he himself was sent." The Post-Nicenes themselves in conformity to the antient Language of the Church, always acknowledge

Again: The Son is in the most express *Woras* excluded, *1 Cor. 8, 6.* Where the Apostle argues, that whereas the *Heathen* had, in their *fictional* Theology, *Many Gods* (Dii Majores,) and *Many Lords* (Heroes or Dii medioxumi;) on the contrary *We Christians* have in our *True Theology*, but *One God*, [not *One God-the-Father*, in opposition to *Many God-the-Fathers*; but in opposition to *Many Gods*, we have *One God*, viz.] *the Father*,

acknowledged the Superiority of the Father in this Respect. The Council of Sirmium; & ἐποντάσσομεν τὸν διὸν τῷ πατρὶ, ἀλλ᾽ οὐτοῖς λαχεύμενον τῷ πατρὶ εἰτε ὡς πατὴν εἰς σῶμα ἔρεν βελῆς τῷ πατρός, Socrat. Hist. lib. 2. Hilary's Interpretation of this Passage, is; Non enim exæquamus vel comparamus filium patri, sed subjectum intelligimus: “We do not make the Son Equal or compare him to the Father, but understand him to be subject to the Father: For he descended into a humane Body, by the Will of the Father.” And he paraphraseth it thus; In eo quidem maximè non comparatur, nec coæquatur filius patri, dum subditus per obedientię obsequiam est, —— dum mittitur, dum accipit, dum in omnibus voluntati ejus, qui se misit, obsequitur. —— Deus unus est; & subjectio filii docetur & dignitas, —— ut sit patri & obsequio subjectus & nomine, P. 234. “In; This Respect especially, the Son is not compared or equal to the Father; in that he is by entire Obedience subject to him, —— that he is SENT, that he receives all from him, and that in all Things he obeys the Will of him that SENT him: —— Hence there is but One God; And both the Subjection and Dignity of the Son, is declared to us; —— he being in Obedience, as well as in Name, subject to the Father.” Again: Quis Patrem non potiorem confitebitur, ut ingenitum à genito, ut patrem à filio, ut eum qui miserit ab eo qui misitus est, ut volentem ab ipso qui obediat; ut ipse nobis testis est, pater major me est? De Trinit. lib. 3. “Who will not acknowledge the Father to be GREATER; as He that is unbegotten, than he that is begotten; as a Father, than a Son; as he that SENT, than he that is SENT; as he that commands, than he that obeys? According as he himself testifies in That Saying, my Father is GREATER than I.” Again; Qui mittit, potestatem in eo quod mittit, ostendit, lib. 8. “He that sends, does thereby show his Power,” [over him whom he sends.]

OF whom (as the first unoriginate and independent Cause) are all Things; And [we have] One Lord, viz. Jesus Christ, (One Mediator, 1 Tim. 2, 5,) BY [or through] whom (as the Ministerial Cause) are all Things, and We by (or through) him, [both Are, and have Access to the Father, Ephes. 2, 18 ; Rom. 5, 2.] I wonder you should not here see, that if the One Lord is included in the One God, the whole Reasoning of the Apostle is quite taken away.

P. 8.

You add: "It is very certain that the Person of the Father is (in these Texts, John 17, 3. 1 Cor. 8, 6. and Eph. 4, 6.) distinguished from the Person of the Son, because they are distinctly NAMED; and you may make what Use you please of the Observation, against the Sabellians, who make but one Person of Two." I answer: The Persons of the Father and of the Son are here not only distinctly NAMED, but named with peculiar and distinguishing Characters: The God, OF whom are all things; and the Lord, BY whom are all things. The Sabellian Notion is, that God is [*μία ὑπόταξις τριών σωτείων*] One Subsistence distinguished by three nominal personal Characters. Against This the Primitive Writers argued, that the Father, Son, and Holy Ghost, were not only distinctly named, but also represented by such Proper Real distinct Characters, as showed them to be Real Distinct Living Agents. And they cleared themselves from the Charge of Tri-theism, by maintaining that, of the Three Persons

Persons (what Notion soever they entertained concerning their Substance,) ONE Only was the First, the unoriginate, the Absolute Cause of all Things, and ALONE Supreme in Authority and Dominion over All. According to that Observation of the Learned Bishop Pearson: "If there were more than One which were from None, it could not be denied but there were more Gods than One: Wherefore This Origination in the Divine Eternity, hath Antiently been look'd upon as the Assertion of the Unity." Expos. on the Creed, Edition Fourth, Page 40. Thus (1) Origen, (2) Novatian, and

(1) Origen solves the Objection of Two Gods in This manner. Λειτέον φρ̄ ἀδίαις, ὅτι τοτε μὲν Ἀυτόθεος ὁ Θεός ἐστι διόπερ καὶ ὁ σωτήρ φησιν εἰ τὴ πρὸς τὸν πατέρα εὐχῆς, ἵνα γνῶσκων σε τὸν μόνον ἀληθινὸν Θεὸν· πᾶν δὲ τὸ παρόν τῷ Ἀυτόθεος, μεῖοχε, τὸ ἐκείνου θεότητος θεοποιέμενον, ὃντες ὁ Θεός, ἀλλὰ Θεὸς ψωριώτερον ἀν λέγοισθ. Comment. in Joh. P. 46, 47. Huet. "My Answer to These is, that the Self-existent God is That God, [absolutely so styled.] Wherefore our Saviour says in his Prayer to the Father, That They may know Thee the only true God. But whatever is God besides that self-existent Person, being so by Communication of His Divinity, is not God absolutely, but is more properly called a Divine Person." Hence he concludes presently after, that "the Word, who excels all other Beings which are ever styled Gods, [meaning the Angels,] ὑπερεχόμενος τῶν τῶν ὅλων Θεῶν, is excelled in Dignity by Him who is The Supreme God over all." p. 49. And again: Φαμὲν τὸν οὐνού ἐπιχυρότερον τοῦ πατρὸς, ἀλλ᾽ τωδεῖς ερον. καὶ τοῦτο λέγομεν, ἀντὶ πειθόμενος εἰπόντι τῷ, ὁ πατήρ ὁ πέμψας με μείζων με ἐστι. Adv. Cels. lib. 8. P. 388. "We do not say the Son is more powerful, but that he is less powerful, than the Father; And this we say, on Assurance of the Truth of his own Words, My Father that SENT me, is GREATER than I."

(2) Ideo & Unus pronunciatus eit, dum Paren non habet. De Trinit. c. 4. "Therefore he [the Father] is declared to be the One God, as having no Equal." The Passage of Tertullian, (which has been often cited as contrary to This;) Adv. Prax. c. 7. Exinde eum Paren sibi faciens, de quo procedendo filius factus est; is most manifestly corrupt. For the Word, faciens, referring not to the Father, but to the Son, undeniably shows that the True Reading is, PATREM sibi faciens, &c.

(1) *Eusebius* argue. And they brought for Proof, many of the same Texts which I have brought against You.

(1) *Eusebius* says; οὐδὲ δύο θεοί καύσην δοῦναι, τοι ταῖς δύο τιν-  
αστοῖς τιθέται· εἰδὲ γὰρ δύο ιστόμυς, θεοῖς, οὐδέποτεται, εἰδὲ θεοφανίαν  
καὶ τὸν αὐτούντος· ἀλλα μάλιστα περ τὴν αὐτούντον καὶ αὐτοχον, Σολεύει  
εἰδὲ γεννήσιν, καὶ ἀρχὴν τοι πατέρα κακοποίειν. Eccles. Theol. lib. 2.  
c. 7. “ It is not necessary that he who supposes two distinct  
“ Subsistences, should make Two Gods; For we do not suppose the  
“ Two to be EQUAL IN HONOUR, nor that they are both of  
“ them unoriginate and unbegotten; but that the one is unoriginate  
“ and unbegotten, the other begotten and derived from the Fa-  
“ ther as his Original.” Again: & γὰρ δύο αὐτούντα, εἰδὲ δύο αὐτο-  
χοα, εἰδὲ δύο θεοίς εἰς ιστόμυς, αὐτοφρέσκων μέντος ἀλλήλαις, εἰσάγει διό  
εἰδὲ δύο θεοί lib. 2. c. 23. “ The Church does not introduce two  
“ Unbegotten nor two Unoriginated Beings, nor two Substances  
“ equal and Co-ordinate to each other; and therefore not two  
“ Gods.” Again: “ If they are afraid we should introduce Two  
“ Gods; let them know, that though we do indeed confess that  
“ the Son is God, yet there is (absolutely) but One only God;  
“ even He who Alone is unoriginate and unbegotten, who has  
“ his Divinity peculiarly of Himself, and is the Cause both of  
“ the Son's Being, and of his being what he is: By whom the  
“ Son himself confesseth that he lives; saying expressly, I live by the  
“ Father. So that there being but one Original, and one Head, how  
“ can there be Two Gods? Is not He Alone the One God, who  
“ has no Superior, no Cause of his Existence; but possesteth, of  
“ Himself, an unoriginate and unbegotten Monarchical Power  
“ and Divinity; and communicates to the Son, of his Divinity  
“ and Life? Whom he [the Son] teacheth us to esteem the On-  
“ ly True God, and confesseth to be Greater than himself, &c.  
lib. 1. c. 11. And in numberless Places he declares the Father  
only to be the One Supreme God. And Tertullian expressly founds  
the Monarchy of God in This, that there is but One Original  
of Power: Se proinde illius esse principaliter, à quo communi-  
catur in Filium; & dum illius est, proinde Monarchiam esse:  
“ He therefore principally has the Government, from whom it is  
“ communicated to the Son: And so long as it is HIS, it is still  
“ a Monarchy. And the Monarchy can no more be divided or  
“ destroyed by being administered by the Son, to whom it is given  
“ by the Father, and who does nothing but by the Will of the  
“ Father; than if it had been administered by a Legion of Angels.”  
Adv. Prax. c. 3. 4. See also Laſtantius, lib. 4. c. 29.

But to proceed. You alledge Novatian, up-<sup>P. 9.</sup>  
on Joh. 17, 3, “applying the Title of the On-  
ly True God, to Both” (Father and Son;) “Which, you say, may deserve” my  
“Notice.” Here you are so *fair* as to pro-  
duce the Author’s *Words*; which are a direct  
Evidence of your quite misrepresenting his  
Sense. Novatian says; (c. 24.) *Why did our*  
*Lord add these Words, “And Jesus Christ*  
*“whom thou hast Sent,” unless he intended it*  
*to be understood that He Himself also was God?* Had Novatian said; not, (as he does,) *se etiam Deum*, that “*Christ Himself also was*  
“*God,*” (in opposition to his being a *mere*  
*Man*, according to the Design of the whole  
Chapter;) but, *Se etiam Unicum illum verum*  
*Deum*, that “*He himself also was That Only*  
“*True God;*” it would indeed have “deser-  
“ved Notice.” But now on the contrary,  
the Thing which truly “*deserves Notice,*” is;  
that you should thus alledge an Author as de-  
claring for you, the *whole Design* of whose  
Book throughout, is most *full and plain* against  
This very Notion. A little before, in the  
22d Chapter He asserts that the Son is (1) *in-*  
*ferior in Authority to the Father*, as being  
*sanctified by him;* and that his being (2)  
*sent by the Father*, shews that he is *Obedient*  
and *Subject to him.* And in the 24th Chapter,

(1) *Dum ergo accipit Sanctificationem à Patre, minor patre*  
*est.*

(2) *Missum prætereà se esse dicit, ut per hanc Obedientiam;*  
*quà venit dominus Christus missus, non Pater sed filius probe-  
tur.—missus autem non fuit pater, ne pater subditus alteri*  
*Deo, dum mittitur, probaretur.*

in an Argument immediately preceding the Passage you cite, he again shows his Sense that the Father is *Greater* than the Son, in Consequence of the Reason which he gives why the *Son* is *Greater* than the (1) *Holy Ghost*, viz. because the Holy Spirit *Receiv'd of Christ what he should say*, John 16, 14, &c. Since therefore Christ in like manner *spoke nothing of Himself*, but *received from the Father a Commandment, what he should say, and what he should speak*, John 12, 49; he must by the same Argument be *inferior* in Authority to the Father. Lastly, Ch. 31, He expressly asserts again, that the Son, in consequence of not being unoriginate, is (2) *inferior* in Authority to the Father. And argues at large through the whole Chapter, that there would necessarily be *Two Gods*, if the Son were (3) *Equal* with the Father: And that the *Father*, being (4) *alone unoriginate*,

in-

(1) *A Christo accepit (paracletus) quæ nunciet; maior ergo jam paracleto Christus est; quoniam nec paracletus à Christo acciperet, nisi minor Christo esset.*

(2) *Simul ut hic minor sit. — paternæ voluntatis ministrum.*

(3) *Æquales inventi, duos Deos meritò reddidissent; — Par expressus, duos comprobasset & Deos. Again: Cujus sic Divinitas traditur, ut non aut Dissonantiâ aut [in]equalitate: So the Copics: But the Sense of the whole Chapter evidently shows that the Author writ] *Æqualitate divinitatis, duos Deos reddisse videatur.* “Whose Divinity is declared in such a manner, “as not to make Two Gods, either by a Disagreement or Equal-“ity of Divinity.*

(4) *Solus Originem nesciens, invisibilis, immensus, immortalis, æternus, Unus Deus; cuius neq; magnitudini, neq; Majestati, neq; Virtuti quicquam non dixerim præferri, sed nec comparari potest. — Unus est omnium rerum & principium & caput, idcirco unum Deum afferit; — filius autem nihil*

ex

*invisible, incomprehensible, and the Head and Original of the Son himself who in all Things obeys his Will; is therefore Alone The One God, of peerless Majesty and Greatness.* Nor is there any One Antient Writer, who understands this Text otherwise than I do; or that ever applies this Title, *The Only true God*, to the Son. *Origen* (1) directly argues from *This Text*, that Christ is not *The one Supreme God*; but (*Iēs*) a subordinate divine Person; as he explains himself at large. And he calls  
 “the Divinity which is in Christ, the Image  
 “of THE TRUE Divinity:” Ἡ εὐ αὐτῷ Γεότης,  
 εἰκὼν δὲ ἀληθίνης Θεότητος. *Eusebius* (2) says,  
 that “the only begotten Son of God hath ex-  
 “horted us (in his Prayer) to confess his  
 “Father to be The Only True God, and to wor-  
 “ship Him alone.” And again (3) “Our  
 “Lord very piously calls his Father The Only  
 “True God, appropriating just Honour to the  
 “unbegotten Nature; of which, the divine  
 “Oracles teach us, He himself is the Image  
 “and Offspring.” Once more: From This

ex arbitrio suo gerit, nec ex consilio suo facit, nec à se venit; sed i imperiis paternis omnibus & præceptis obedit.—Ita dum se patri in omnibus obtemperantem reddit, quamvis sit & Deus, *Unum tamen Deum patrem de obedientia sua ostendit, ex quo & Originem traxit. The whole Chapter is highly worthy the Learned Reader's Perusal.*

(1) In Joh. P. 46, 47, & 228. *Huetii.*

(2) Αὐτὸς ὁ μονογενὴς τῆς θεός ——— τὸν αὐτοῦ παῖδες μένον ἡγεῖται  
*Θεὸν ἀληθῆ καὶ μόνον σέβειν ἡμῖν παρασχελεύεται:* Præp. Evang.  
 lib. 7. c. 15, in fine.

(3) Μόνον γεννηθεῖν θεὸν σφόδρα εὐσεβεῖς δύσκαλεῖ τὸν παῖδα,  
*τὸ προσῆκον δύσκαλον σέβειν τῇ ἀγενήτῳ φύσει, ἵνα ἀνθρώποι εἴναι καὶ  
 γεννητοί ὁ θεῖος λόγος παιδεύστων:* Dem. Evang. lib. 5. c. 17.  
 in fine.

Text (1) *Eusebius* argues, that the Father Only, is The One God. And the Nicene Fathers were so careful to preserve in this Point the Supremacy of the Father, that they expressly profess him to be The (2) One God, in the first Article of their Creed. And they who, After the Council of Nice, were most zealous for New Expressions in many other Instances, yet ventur'd not to depart so far from the Ancient Language as to apply this Title (ὁ μόνος ἀληθινὸς Θεός,) the Only True God, to Any other than to the Father of All. Even when, after many Contentions, they had left nothing but a Shadow of Supremacy to the Father, yet they continued to ascribe This Title peculiarly and invariably to Him. (3) *Athanasius* frequently characterizeth the Father, with this Title of The Only True God: Nor does he ever, that I can find, apply That Title to any other Person. In the Place you refer to, upon Job. 17, 3, there is nothing to your Purpose on This Point. Nor does he There, as you would insinuate to your Reader, stile the Son The Only True God, though he had a proper Occasion so to do, if even Then That

(1) Αὐτὸς δὲ (whom Christ stiles The Only True God) ὁ αὐτὸς θεός μνήμης πρόσωπος, καὶ εἰς πρόσωπον εἰς τὸν πάνταν αὐτῷ. De Eccles. Theo. lib. 2. c. 22.

(2) Ἔντειν πάλαις παντοχρέωτος. And *Eusebius*, who was at the Council of Nice, declares it over and over again, to be the Sense of the whole Church, that The Father only was The One God. De Eccles. Theol. lib. 1. c. II. *passim*.

(3) Τὸς πρὸς τὸν ἐναὶ μόνον ἀληθινὸν θεὸν γνῶσθαις, λέγω δὲ τὸν τοῦ χριστοῦ παῖδεν. Contra Gentes. Again: Τὸν πατέρα ἡμῶν προσκυνοῦντες, καὶ καρυττόμενον, τούτον μόνον εἰναὶ θεὸν ἀληθῆ—τίς δὲ τὸν εἰναὶ θεόν, ἀλλ' ὁ τοῦ χριστοῦ πατήρ; ibid.

Language had been introduced. And (1) *Basil* himself, descanting upon this Text, ventures to affirm no more, than that Christ is (ἀληθῖνος θεός;) not, *The Only True God*, but, *True God*. Nay, even (2) *Epiphanius*, in the very Argument by which he endeavours to show, by way of *Inference*, that the *Son* is ἀληθῖνος θεός *True God*, as well as the *Father*; evidently shows, in the manner of his *Reasoning*, that the Words, τὸ μόνον ἀληθινὸν θεόν, in this Text, *Joh. 17, 3*; and, ὁ ἀληθῖνος θεός, in *I John 5, 20*; were, in *His Time*, universally understood to be spoken *in the Texts themselves*, concerning the *Father Only*.

You go on. “*As to I Cor. 8, 6*; (To Us there is but One God, the Father, Of whom are all Things; and One Lord, Jesus Christ, By whom are all Things :)

“*All that can p. 9.*

“*be reasonably gathered from it, is ; that the Father is there Emphatically styled One God, but without Design to exclude the Son from being God also : As the Son is Empha-*

(1) *Adv. Eunom.* lib. 4. P. 106.

(2) Περὶ τῆς πατρὸς, ἀντὸς ὁ ὑπὸ λέγει, ἡντα γνώσκωσι σε τὸν μάνον ἀληθινὸν θεὸν ἀληθίνῳ ἡ μέρτης ὁ ἐπὶ τῷ συνθήκῃ ἀντοῦ ἀναπεσῶν, μνογενῆ θεὸν ἀντὸν φύσκων. Οὐ προσέθετο δὲ τῷ μνογενεῖ θεῷ τῷ Θεῷ Ἀληθίνῳ ὀλλὰ τοῖς πατρὸς γέγραπται, Ἀληθίνου θεοῦ τοῖς δὲ, ὅτι Μνογενῆς θεός. Τὸ δὲ πάλιν τοῖς πατρὸς, ὅτι φῶς ὁ θεός. τοῖς δὲ ὁ ὑπὸ τῷ φῶς τῷ Ἀληθίνῳ. Καὶ ὅτι μνοι τῶν ταῦ γηράτων ἀπρεζίσαν. — Επει τοῦ ὑπὸ γέγραπται, ὅτι θεός ὁ ὑπὸ καὶ καὶ τοῖς τοῖς πατροῖς τῷ, θεός Ἀληθίνος, μνοίν γένεσίς ἐπισφεύγοντες εἰς τολμητομεν βλασφημῆσαι τῷ μη ἔτεντι τοῦ ὑπὸ θεοῦ ἀληθίνον. — Τῶς μεν πατερὶ τῷ, θεός Ἀληθίνος τῷ δὲ ὑπὸ τῷ, θεός Ἀνάστατος δὲ τῷ ὑπὸ τῷ, φῶς τῷ ἀληθίνῳ τῷ δὲ πατερὶ τῷ φῶς. *Ancor. Sest. 3, 4.* And to the same Purpose again, *Heres. 69*, §. 32, and *Heres. 76*, *Cap. 36*, §. 2.

*Of the Unity of God.*

" tically styled One Lord, but without Design  
 " to exclude the Father from being Lord al-  
 " so." I wish you had explained to us what  
 you mean by the Word " Emphatically." For  
 your Argument required you to say, that the  
 Son is *equally* The One God also; (i. e. that  
 The One God, the Father, is both Father and  
 Son:) Or else the Son is necessarily by the  
 Apostle's words *excluded* from being the One  
 God, OF whom are all Things; just as the  
 Father plainly is (though you say he is not)  
 excluded from being The One Lord (di<sup>r</sup> 8) BY  
 or Through whom are all Things. (1) Origen  
 argues from This Text, that the Apostle in-  
 tended to direct us to pay our whole, entire,  
 undivided Worship, to the Supreme God of  
 Gods, through his Son, God the Word, who  
 alone brings Men unto him, &c. And the Ju-

<sup>\* Disc. on</sup> dicious Mr. \* Mede infers from This Text,  
<sup>2 Pet. 2, 1.</sup> that whereas the Gentiles had a Plurality of  
 Superior and INFLATOR [or Mediatorial]  
 Deities, We (Christians) have but one in  
 each Sort: One God, and One Mediator. Up-  
 on what Ground therefore you could say, that  
 This so plain and express a Text " SEEMS  
 " rather against" me; is altogether incon-  
 ceivable. See above. p. 29.

<sup>p. 20.</sup> The Text, Ephes. 4, 6, One God and Fa-  
 ther of all, who is above all, and through  
 all, and in you all; is, you say, " a fa-  
 mous Passage, which has generally been

(1) Contr. Cels. lib. 8. P. 382.

## Qu. II. Of the Unity of God.

39

"understood by the Antients, of the whole Trinity." But surely a Man must have a strange Opinion of the Antients, who can think that they understood the one God and Father of all, (distinguished by the Apostle expressly in the very same Sentence from the One Spirit and One Lord,) to be the whole Trinity. *Irenæus*, whom you here cite, does (1) not understand it so; nor any Ancient Writer whatsoever. *Hippolytus*, whom you cite also, and who is a spurious or interpolated Writer, is likewise against you. In (2) the Place you refer to, he distinguisheth the three Persons with This Subordination; viz. "it is the Father who commands, the Son who obeys, and the Holy Ghost who compleats (the Work of Creation.)" *Athanasius's* own Comment, which you likewise refer to, is it self against you: "There is preached in the Church One God,

(1) See Dr. Clarke's Reply to Mr. Nelson, p. 71.

(2) Ο γὰρ κελεύων πάτερ, ὁ ἡ Ἰανσῶν εἰς, τῷ δὲ συνέλιγον ἦγεν  
τρεῖς: *Contr. Noët.* P. 16. Dr. Mills says concerning Hippolytus; Quæ sub nomine ejus feruntur, spuria ferè sunt, excepto forsan Tractatu de Anti-Chr̄isto, quem pro genuino venditat *Combeffisius*. *Proleg.* in *Nov. Test.* P. 62. And the Book against Noëtus, which you here cite, and make so frequent Use of afterwards; is plainly nothing but the latter Part of his Book against Heresies, with large and gross Interpolations, changed into an Homily in later times. *Photius* tells us, that Hippolytus wrote a Book against 32 Heresies, and ended with Noëtus. Vol. I. P. 223. He calls the whole, a little Book; whereas this One Part is 15 Pages Fol. Gr. Lat. in *Fabricius's Edit.* *Gelasius*, Vol. I. P. 225, quotes a large Passage from Hippolytus against Heresies, which is in the Book against Noëtus, very much interpolated, Vol. II. P. 19, 20. Which shows how little This Author is to be depended upon, when he seems to favour your Notion: Tho' generally, even as he now stands corrupted, he is plainly enough against you.

“ even He who is Above All, and Through All,  
 “ and In all: Above all, as he is the Father  
 “ and Original and Fountain of all: Through  
 “ all, By his Word: In all, by his Holy  
 “ Spirit.”

p. 10. But, “ ‘tis certain,” you say, “ that the Fa-  
 “ ther may reasonably be called The One or on-  
 “ ly God, without the least Diminution of the  
 “ Son’s REAL Divinity.” Undoubtedly he  
 may: But not so, if the Son were equally Su-

p. 53, 57. preme in Authority, “ Supreme in the strict  
 “ Sense,” God “ in the same Sense, and in as

p. 10. “ High a Sense, as the Father himself is so  
 “ styled.” As to the “ remaining Texts,” you  
 say, “ Some are meant of Christ as Man, or as  
 “ Mediator: And those which certainly respect  
 “ him in a higher Capacity, may be accounted  
 “ for on This Principle, that we reserve,  
 “ with the Ancients, a Priority of Order to the  
 “ Father, the First of the Blessed Three.”

I answer: Your Distinction of Christ “ as  
 “ Mediatour,” from Christ AT THE SAME  
 TIME “ in a higher Capacity,” is without all  
 Foundation in Scripture. The One Medi-  
 ator between God and Men, the Man Christ Je-  
 sus, is not a Part of Christ, but the same  
 Christ, the same Person incarnate, who be-  
 fore his Incarnation appeared in the Form of  
 God. The Learned Bishop (1) Bull expressly

(1) Christum vero Mediatorem esse inter deum & homines  
 utr. n. sq; natura ref. ediu, (quicquid ex Pontificis quidam con-  
 tra obganniantur) veteres Catholici Patres cum Sacris Scripturis  
 . . . . . doct. . . . Difens. Sec. 2. cap. 9, §. 15.

acknowledges, that "it is the unanimous Doctrine of the Antient Catbolicke Fathers, and of the Holy Scriptures, (whatever some of the Romanists urge to the contrary,) that Christ is in respect of BOTH his Natures, the Mediatour between God and Man."

And for This Reason it is, that Christ is always represented in Scripture as an Advocate for us to the Person of the Father only, 1 John 2, 1. To divide Christ into Two Persons, one of which is Mediatour, and the Other not so; is the very Heresy of Cerinthius. To which St. John probably refers, 1 Joh. 2, 22, *He that denyeth that Jesus is the Christ. And ch. 4, ver. 1, 3, Try the Spirits;—\* Every Spirit that confesseth not that Jesus Christ is come in the Flesh, (or, as many Ancient Copies read it, every Spirit which (1) divideth Jesus,) is not of God. Irenæus (2) confutes this*

\* Pretences to the Spirit, are not the Character of Unbelievers, but must needs be understood of some that professed themselves Christians.

(1) Irenæus, lib. 3. c. 18.

(2) Johannes unum & eundem novit verbum Dei, & hunc esse unigenitum, & hunc incarnatum esse pro salute hominum, Jesum Christum dominum nostrum: "John knew but one and the same Person, who was the Word of God, and the only begotten, and was incarnate for Man's Salvation, Jesus Christ our Lord." Again: Neque alium quidem Jesum, alterum autem Christum suspicemur fuisse, sed unum & eundem sciremus esse: "Let us not think that [the Man] Jesus is one Person, and Christ [the Divine Word] another Person; but know, that they are Both one and the same Person." Again: Johannes domini discipulus prævidens has blasphemias regulas, quæ dividunt dominum, quantum ex ipsis attinet, ex alterâ & alterâ substantiâ dicentes eum factum: "John, the Disciple of our Lord, foreseeing the Blasphemous Doctrines of those who, as much as in

this Notion at large, throughout his whole Writings. Nor do I find Any *Ancient Writer*, that ever asserted Christ to be our *Mediatour* merely as *Man*, or as distinguished from himself in his *Higher Capacity*. The *Mediatour* was always esteemed by Them his *divine* as well as *humane Character*, the *Character* of the *Word*. And the proper *Worship* of him, as the Divine λόγος, was always thought to be (I) *Mediatorial*.

But

" them lies, divide the Lord, and make him to be two distinct Sub-sistencies," [i.e. one Divine and *impassible*, and another *humane* and *passible*, as he presently explains it:] lib. 3. c. 18. Again, he says, Nescit ergo eum qui avolavit Christum à Jesu; neq; novit salvatorem qui sursum est, quem *impassibilem* dicunt. Si enim alter quidem *passus* est, alter autem *impassibilis* mansit; & alter quidem natus est, alter verò in eum qui natus est descendit, & rursus reliquit eum; non unus, sed duo monstrantur: " Paul knew nothing of That Christ which departed from Jesus;" [leaving the Man Jesus to suffer alone: as he frequently explains it;] " nor of That Saviour which is from above, who, they say, was *impassible*. For if it was one Person that suffered, and Another Person that remain'd *impassible*; one Person—that was born, another that descended upon Him who was born, and left him again [at his Passion;] then there is not One, but Two Persons :" Ibid. P. 242.

(I) Δι οὐρανούς λόγος. Origen contr. Cels. lib. 3, p. 160; and lib. 8, p. 395, 428. Again: Τὸν ἐντὸν θεὸν, καὶ τὸν οὐρανὸν εἰκίνει, ταῦς κατὰ τὸ διάτοπον ὡντὸν ικετεῖς καὶ ἀπόστολοι σεβόμενοι, προσκύνοντες τῷ θεῷ τὸν θάνατον ταῦς εὐχές διὰ τῆς μενοντοῦς ἀντοῦ, ω̄ πρᾶτον προσφέρουσιν ἀντοῖς, ἀγούστες ἀντοῖν διατρέψεις τῶν ἀνυποτάνων ἡμῶν προσκυνήσεις ὡς ἀρχηγεῖς καὶ εὑζυγοῦσι τὸν θεόντας καὶ τὰς ἔντοντες εἰμῶν τῷ ἐπὶ πάντοι τῷθεῷ. " We worship with Supplications and Prayers, as much as we are able, the One God, and his only Son, who is his Word and Image; offering them up to the Supreme God thro' his only begotten Son, to whom we first address our selves, beseeching him, who is the Propitiation for our sins, to present, as our High-Priest, our Prayers, Offerings and Intercessions, to the Supreme God." Lib. 8. P. 386. A Passage highly approved by the Learned Bishop Bull; Defens. Sect. 2. c. 9, §. 15. (See below on Query XVII.) Again; Μαρτ. Π

But you can “account for those Things p. 10:  
 “ which (you say) certainly respect him in  
 “ a higher Capacity than Mediator, upon the  
 “ Principle of reserving to the Father a Prior-  
 “ ity of ORDER.” That is: You can ac-  
 count, how God made all Things BY (or, as  
 All Antiquity has unanimously understood it,  
 through the Ministrations of) the One Supreme  
 God, the Word; How he SENT the Word,  
 the One Supreme God, to be made Flesh, to do  
 his Father’s Will, and fulfill all his Commands  
 upon Earth; How He GAVE to the One Su-  
 preme God all Power in Heaven and in Earth,  
 COMMITTED all Judgment to him, is  
*HIS* God, and hath COMMANDED him  
 to be Worshipped by Angels and by Men, me-  
 diately to his own [to the Father’s] Glory.  
 These Things, I suppose, you will not deny  
 but they (at least most of them) respect Christ  
 in his highest Capacity. And methinks the Use  
 of Language, and the common natural Rea-  
 son of Mankind, cannot but easily determine,

προσευκήσου τῷ ἐπὶ πᾶσι θεῷ, καὶ προσευκτίου γε τῷ μονογενεῖ καὶ πρω-  
 Ιτόνῳ πάσῃς κτίσεως, λόγῳ θεῷ, καὶ ἀξιωτέον ἀυτὸν ὡς ἀρχιερέα, τῷ  
 ἐπὶ ἀυτὸν φθάσασαν ἡμῶν ἐνχρι ἀναφέρειν ἐπὶ τὸν θεὸν ἀυτοῦ καὶ τὸν  
 ἡμῶν, καὶ πατέρα ἀυτοῦ καὶ πατέρα τῶν βιεντῶν κατὰ τὸ λόγον τοῦ  
 θεοῦ. “ We ought only to pray to the Supreme God. Yet we must  
 “ also indeed pray to the only begotten Word of God, the first-  
 “ born of every Creature; intreating him, as our High Priest, to  
 “ offer up the Prayers which we present unto Him, to His God  
 “ and our God, to His Father and the Father of those who live  
 “ conformably to the Word of God.” Ibid. P. 395. And Novatius: Si homo tantummodo Christus, cur homo in orationibus  
 Mediator invocatur? “ If Christ is a mere Man, how comes  
 “ a mere Man to be pray’d unto as a Mediator?” De Trin.  
 C. 24.

whe-

whether these Things can possibly be ascribed to the One Supreme God, in Any Capacity or Respect. It may well become you seriously to consider, whether it is not safer and better, to understand *Scripture-Doctrines* according to the natural and obvious Construction of plain and clear Expressions; than to endeavour, by *subtile School-Distinctions*, and mere *Metaphysical Quibbles*, to "ACCOUNT for" the Difficulties of an Hypothesis which has no Foundation at all in *Scripture*, and is altogether unintelligible in it self. For, *What*, I beseech you, is this Mere "*Priority of ORDER*," which is to *Account* for so many *plain* and *express* Declarations of the *Subordination* of the Son to the Father? to the Father of All, who is *Above all*? and the very *Notion* of whose *Deity*, and of his *Monarchy* over the Universe, *consists* in his being *Alone Supreme absolutely over All*? Has This Supreme Father, OF whom are all Things; has he, according to *You*, Any *REAL Priority*? Is he *Superior* in any *Real Thing*, in *Dignity, Dominion, Authority, Perfections, or Powers*? You answer: *No*. Then he is *prior*, only in *Name*, in nothing but in mere *Order or Position of Words*. And what is this, but a perfect *Co-ordination* of Persons, named in one constant unchanged *order of placing their Names*? Whereas, with regard to any *Reality of Authority*, the Son had altogether as much Authority to have *sent the Father to take our Nature upon him*, as the Father had to

Send

send his Son. Will This satisfy Men, who make the *Scriptures* the Rule of their Faith? I cannot doubt, would you be perswaded to *paraphrase* all the “*Texts*” of the New Testament by this “*general Key*,” but you wou’d either your self see the *Absurdity* of your own Notion, or let Others plainly see *why* you could not “*descend to Particulars*.”

You proceed to set before your Reader <sup>Pag. II, III.</sup> in the following words, what you are pleased to say I ought to “*have fairly owned*” to be *my Interpretation* of Job. I, I. “*In the Beginning was the WORD, and the WORD was with the ONE SUPREME GOD, and the WORD was ANOTHER GOD inferior to him, a CREATURE of the GREAT GOD: All Things were CREATED by this CREATURE.*” How unjust this *Representation* is, is evident at first Sight. *My Interpretation* of the Text, (if you will allow me to make it for *my self*,) is This: “*In the Beginning was (1) the WORD, and the WORD was With the ONE SUPREME GOD and Fa-*

(1) Λόγος, ὁ εἰστις πατρὸς Ἐρμηνεὺς καὶ Ἀγγελός, The Word, the Interpreter and Messenger of his Father. Athanaſ. contr. Gentes. Δίναται δὲ καὶ ὁ λόγος οὐας εἶναι, παρὰ τὸ ἀπαγγέλλειν τὰ κρύφα τὸ πατρὸς ἐπίειν. — καὶ καθὸ λόγος εἰσι, μεζάλης τυγχάνει βελῆς ἄγγελος ἄν. The Son may be styled The Word, from his Revealing the Secrets of the Father: — And, as being The Word, he is The Messenger of his great Counsel. Origen. in Joh. pag. 41. Huetii.

" ther of All ; and the WORD was himself a  
 " Divine Person [stiled in Scripture and in  
 " the most (1) Ancient Writers, θεὸς and  
 " κύριος, God and Lord,] in Subordination to  
 " the One Supreme God and Father of All ; be-  
 " ing his only begotten Son, [whatever was the  
 " unsearchable Manner of That Generation ;]  
 " and BY him did the ONE SUPREME GOD

(1) Trypho says to Justin Martyr; πῶς ἔξεις ἀποδεῖξαι ὅτι οὐ  
 ἄλλος θεός παρά τὸ ποιητή τῶν ὁλῶν ; “ how can you prove that  
 “ ANOTHER is God, besides the Maker of the Universe ? ” Dial.  
 P. 65. Again; Απόδειξον ίκανον, ὅτι ἔτερος θεός παρά τὸ ποιητή τῶν  
 ὁλῶν υπὸ τῆς προφητικῆς πνεύματος ἀμολύνεται εἰναί ; “ Prove to me,  
 “ that the Prophetic Spirit declares that ANOTHER is God, be-  
 “ sides the Maker of the Universe ? ” P. 67. To which Justin  
 (having shown “ that God appeared to Abraham at the Oak of  
 “ Mamre, with two Angels SENT along with him to the ex-  
 “ cutting of Judgment on the Sodomites,” οὐ αλλετέσθε εἰ τοῖς ὑπερ-  
 “ επίσιοις ἀλλει παρεῖται καὶ δοκεῖται, ἐν ποιητῇ τῶν ὁλῶν καὶ πα-  
 “ τέρα νοῦσον, “ from Another who always continued in the Super-  
 “ celestial Mansions, and never appeared to any ; Whom, says he,  
 “ we understand to be the Maker and Father of all Things : ” ) re-  
 plies, that he “ would endeavour to convince him ” [from the  
 Scriptures before-mentioned,] οὐτε ἔστι καὶ λεγεται θεός καὶ κύριος  
 ἔτερος ὡσεὶ [lege παρεῖ, uti supra] τὸ ποιητή τῶν ὁλῶν, ὃς καὶ ἀγγε-  
 λος καλεῖται διὸ τὸ ἀγγέλλειν τοῖς ἀνθρώποις ὅπως πέλεται ἀντοῖς  
 ἀγγελεῖται ὁ τῶν ὁλῶν ποιῶν, οὐτοῦ δὲ ἄλλος θεός εκ τούτῳ. Ibid. P. 68 :  
 “ that besides the Maker of the Universe, above whom there is  
 “ no other God, yet Another is, and is styled, both God and Lord ;  
 “ who is also called an Angel, on account of his carrying to Man-  
 “ kind whatever Messages ‘tis the Will of the Maker of the Uni-  
 “ verse to send to them.” Hence presently after, Justin calls  
 That Person who appeared unto Abraham and is stil'd God,  
 ἔτερος τὸ παῖς ποιητας θεός, ἀριθμὸς λεγω, ἀλλὰ καὶ γνώμη  
 γοῦν φρεσὶ ἀντί πεποιησάντα ποτε, ἀλλέπας ἀντίς ὁ τὸν κατόμον ποιοῦσας,  
 ἔτερος εἰς ἄλλον γάρ εἶται θεός, βεβελυται καὶ παῖςας καὶ ὄμιλοσας.  
 (he calls him) “ A N O T H E R, distinct from the God who is  
 “ the Maker of the Universe, in Number, but not in Purpose; for  
 “ he never does any Thing, but what it is the WILL of the Ma-  
 “ ker of the World, above whom there is no other God, that he  
 “ shoul! do and say.” Ibid p. 69.

“ e4ND

"AND FATHER of All, make all Things." Your (1) Sense of the same Passage (as it seems to Me) stands thus : "In the Beginning was the WORD, and the WORD was With the ONE SUPREME GOD, and the WORD was himself the SAME One Supreme God, [yet not meaning thereby the SAME One Supreme God, but ANOTHER Supreme God in the SAME undivided Substance ;] and BY the same One Supreme God, did the One Supreme God make all Things." Let the Reader now judge, which of These Two Interpretations is more agreeable to the Writings of St. John, and to the whole Tenour of Scripture ; and Which of Us has the greater Right to charge the Other with making *Two Gods*. In the nature of Language, I think, the Words [*Another*] and [*Two*,] as in these Expressions [*Another God, Another King, Another Saviour, Two Gods, Two Kings, Two Saviours* ;] necessarily signify *Two of Co-ordinate Authority* ; whether *divided* or *undivided* in *Substance*, makes no Difference. But where the *Authority* of *One* is *Subordinate* and *Derived*, in

(1) Eusebius's Account of Marcellus's Sense of this Text, is here very applicable. "Ωςτε καὶ ἀυτὸν, τοῦ, Ἐν ἀρχῇ ήν ὁ λόγος, ἵνα εἴη τῷ, Ἐν ἀρχῇ ήν ὁ θεός. Καὶ τοῦ, οὐκ ὁ λόγος ήν πρὸς τὸν θεόν, ἵνα εἴη τῷ, καὶ ὁ θεός ήν πρὸς τὸν θεόν. Ομοίως δὲ καὶ τῷ τελετοῦ, τάντον εἴη τῷ, καὶ θεός ήν ὁ θεός." Ad, πρὸς τῷ ἀσυναρπάτῳ, καὶ παραλογίσαται εἰν αὐτῷ. "According to Marcellus, These Words, "In the Beginning was the Word, mean, In the Beginning was God. And, The Word was with God, means, God was with God. "And, The Word was God, is, God was God. Which, besides the Incoherency, (says he) is moreover most absurd." De Eccles. Theol. l. 2. c. 14.

what manner soever the Derivation be; there the same Expressions cannot be used with Any Propriety. Of this, the Apostle St. Paul has given us a most pertinent Instance. *God our Saviour*, says he, saves us *through Jesus Christ our Saviour*; Tit. 3, 4, 6. And yet it can neither truly be said, that *God our Saviour* there mentioned, is *Jesus Christ our Saviour*; nor yet that we have *Two Saviours*.

As to your charging me with making the Son a *Creature*: See below on *Query IX, XII, and XIII.*

p. 12.

And whereas you here alledge again, that “*the Texts of Isaiah* [Before ME there was “no God, &c.] exclude all inferior, as well “as co-ordinate Gods:” I answer, as before: The Word, *ME*, in these Texts, does indeed necessarily and expressly exclude all *Inferiors*, all *Co-ordinates*, all *Superiors*, all *Beings*, all *PERSONS*, all *whatsoever*; It excludes them, from *What?* From being what *HE* [*the Person there speaking*] declares Himself *Alone* to be. And therefore the Texts of *Isaiah* do indeed necessarily destroy *your Notion*. But still *Moses*, *Magistrates*, and *Angels*, are notwithstanding in the same Scripture, and very consistently too, stiled *Elohim*, Θεοί, *Gods*, (as (1) *Ori-*  
*gen*

(1) Λεπτέον, ὅτι γνῶσκεν μήν εἰς θεὸν, καὶ τὸν μονογενῆ αὐτὸν, καὶ τὸς τετμημένος, τιῷ θεῷ τῷ ΘΕΟΣ προστυχεῖαι, καὶ μετέχοτας τὸς Γιότητος αὐτὸν, &c. “It is possible to know God, and his only begotten Son, and those (the Angels) whom God has honour'd with

gen observes;) without being what the Person speaking in *Isaiah*, declares *Himself Alone* to be. And *Christ* is in a yet higher Sense, and very far different from all these, *God*; as being the only-begotten *Son*, and the *Anointed of The One God and Father of all*: Heb. 1, 9: Eph. 4, 6: Joh. 10, 36. The Case is exactly the same, as in That Other Text in *Isaiah*, ch. 43, 11. *Beside ME there is no Saviour.* Yet St. Paul tells us, that *Jesus Christ* also is *our Saviour*: And at the same time does not suppose him (*Tit. 3; 4, 6,*) to be *That God our Saviour*, whom he declares to *shed the Holy Ghost upon us Through Jesus Christ our Saviour.*

"with the Appellation of God, and made them Partakers of his Divinity." Adv. Cels. lib. 7. P. 375. In like manner he argues, *Comment. in Joh. p. 47, 48;* where he distinguishes the Angels, (who are, he says, *Truly Gods*, as *μετέχοντες θεού, partaking of God,*) from mere *Nominal Gods.* Again, he says that Christ is "*not only God and Son of God,*" but that "*his human Nature, τῆς εκείνης δεόντης κεκομινησθα, εἰς θεὸν μετεβληθεῖαι, by partaking of his Divinity, became God.*" P. 136. And again, speaking the *Highest Things* of Christ, he says, *ὅτῳ δὲν θεός οὐ πατήρ μετέδωκεν ἐαυτῷ οὐ τῷ μεγαλειότητῷ τῷ μονογενεῖ οὐ πρωτοτοκῷ πατέσθη κτίσεως, οὐ εἰκὼν ἀντού, τυγχάνων τῷ ἀρχήτῃ θεῷ, οὐ εὐ τῷ μεγεθεὶ σώζῃ τῷ εἰκόνα τῷ πατέρος.* "The God and Father of All, communicated even of his Greatness too, to his Only-Begotten and the First-born of every Creature; that, being the Image of the Invisible God, he might, in point of Greatness too, preserve the Image of the Father." Adding immediately after; *θεὸν διὸν ἔπειρψεν, "He SENT God, his Son."* And *P. 323.* Lactantius: *Primogenitum divini nominis Appellatione dignatus est, patriā scilicet virtute & majestate pollenteim.* The Sense of the whole Passage is; that "*God having, before the Creation of the World, begotten an holy, incorruptible Spirit, which he called his Son; and having created by him innumerable other Spirits, which we call Angels; he vouchsafed to dignify Him, the first-begotten only, with the Appellation of God, being invested with his Father's Power and Majesty.*" lib. 4. §.6.

Upon *Phil. 2, 6*, you had been urged with the following Comment of (1) Novatian : *Christ (faith he) THOUGH he was in the Form of God, yet did not assume to himself to be equal with God* : [This, the preceding word, *Quamvis*, necessarily shows to be Novatian's meaning.] *FOR though he knew that he was God, as having God for his Father ; yet he never compared himself with God his Father ; remembering that he was from his Father ; and that it was his Father who gave him to Be what he Was. Wherefore Both before and After his taking upon him humane Flesh, and also after his Resurrection, he always did and does pay all Obedience to his Father. From whence it appears, that he never thought fit so to claim to himself Divinity, as to equal himself with God the Father. Nay, on the contrary, he was always obedient to His whole Will and Pleasure, even so as to be content to take upon him the Form of a Servant, that is, to become a Man.*

(1) *Hic ergo, QUAMVIS esset in Forma Dei, non est rapinam arbitratuſ aequalē ſe Deo eſſe. Quamvis enim ſe ex Deo Patre Deum eſſe meminiſſer, nunquam ſe Deo Patri aut comparavit aut contulit ; memor ſe eſſe ex ſuo Patre, & hoc iſum quod eſt, habere ſe quia Pater dediſſet. Inde denique & ante carniſ assumptionem, ſed & poſt assumptionem corporiſ, poſt iſam præterea reſurrecțiōnem, omnem Patri in omnibus rebus obedientiam præſlit pariter ac præſtat. Ex quo probatur, nunquam arbitratum illum eſſe rapinam quandam divinitatem, ut æquaret ſe Patri Deo : quinimò contrā, omni iſius imperio & voluntati obedientis atque ſubjectus, etiam ut formam ſervi ſuſciperet contentus fuit, hoc eſt, hominem illum fieri, &c. De Trinit. cap. 17.*

In answer to This, you alledge, that “as <sup>P. 13.</sup> Al-  
 “to the main of” your “Argument built <sup>so Sermon</sup> V,  
 “on this and other Texts, He was certainly  
 “on” your “Side. That He understands  
 “Isai. 45, 5, of God the Father; not so as to  
 “exclude the Son from being comprehended in  
 “The One God.—That He proves the Divi-  
 “nity of Christ, from his receiving Worship of  
 “the Church;—and makes him Consubstantial  
 “with God the Father. That This is as much  
 “as” you “mean by his being One with the  
 “Supreme Göd.” That His Inference from <sup>P. 14;</sup>  
 the Text, Phil. 2, 6, is no more than  
 this, that “Christ never pretended to an E-  
 “quality with the Father in Respect of his  
 “Original;”—and “that there is nothing <sup>P. 15;</sup>  
 “more in it than This, that the Father and  
 “Son are not two Gods, because they are not both  
 “unoriginated.”—That Novatian, “if right-  
 “ly understood, is a most strong Testimony for  
 “such a Co-equality, as” you “contend for.”  
 —That Phil. 2, 6, “may very justly be trans- <sup>P. 16;</sup>  
 “lated, He did not very highly value, did  
 “not insist upon, his EQUALITY with God;  
 “but condescended,—in Appearance, to  
 “empty Himself of his Glories.” Which Pa- <sup>P. 17;</sup>  
 raphrase, you think, is “agreeable to the Sen-  
 “timents of Catholick Antiquity, not only af-  
 “ter, but before the Council of Nice.”

Now, to This, I reply. Against your  
 “main Argument,” the point wherein the  
 Question Truly lies, your Notion of Equal  
 Supremacy in Authority; Against This, Nova-  
 tian expressly argues, all through his Book;

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and particularly in ch. 31: At the End of ch. 30, he reasons at large, from (1) this Text of *Isaiah* 45, 5, and others, which he applies to the *Father*; that *He* (the Father) *Unus est Deus*, “*is The one God*,” And he solves the Objection drawn by the *Sabellians* on one Hand, and the *Ebionites* or *Samosatenians* on the other; he solves it, not, as you suppose him to do, by *including* and “*comprehending the Son in the one God*,” i. e. making the *One God and Father of All* to be *both Father and Son*, (which he clearly saw, wou’d have expos’d him to the *Sabellians*;) Nor by denying, on the other Hand, that *Christ* was *God at all*, (which wou’d have exposed him to the *Ebionites*;) But he solves it by the following Medium. “*As, when the Scripture says, there is but one Master, even Christ; this does not exclude Paul from being a Master: So Christ’s being declared to be God, does not contradict the Scripture which says, there is but One God?*” See above, Pag. 8. Then he proceeds, in the whole following Chapter to the End of the Book, to prove that “*God the Father is The One God*:” And that if the Son was

(1) In *Chap. 3*, he says, upon *This Text of Isaiah*: “*Ut omnes cum suis figmentis Ethnicos excludat & hereticos.*” And in *ch. 18*, he tells us, the “*Hereticks*” were those, who taught (in consequence of their confounding the Divinity of the Son with that of the Father,) that *the Son was God the Father himself*. This, you ought not to have concealed, in your Citation of the Passage from *Chap. 3*.

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(1) *EQUAL* to him in *Self-origination, Invincibility, Immensity, Immortality*, (taking these Perfections in their *Eminent* and *Absolute Sense*,) “*there wou’d then undoubtedly be Two Gods.*” But to show there are not Two Gods, he alledges that the Son *derives* every thing from the Father, and was ‘*Begotten by his Will*; [ex quo, quando ipse voluit, Sermo filius natus est ;] That He acts in every Thing by the Father’s *Command*, which he constantly fulfils; and that he (2) *Receives all his Power and Dominion from him, as his Head*: And that “*the Worship which he receives from the Church,*” even That Worship which “*proves his Divinity,*” is paid to <sup>P. 13.</sup> him as (3) *Mediator*, not as *Supreme*. And this Author perpetually insists, that the Reason why we affirm there is but *One God*, is; not because of the “*Communio Substantiae*” between the Father and the Son, (for *This*, if the words be *at all* meant in the *Metaphysical Sense*, far from running through *every*

(1) *Aequales inventi, duos Deos meritò reddidissent;* ————— *Par expressus, duos comprobasset & Deos:* ————— *Meritò duorum Deorum controversiam suscitasset.* c. 31.

(2) ————— *Per quem facta sunt omnia, & sine quo factum est nihil; qui obedierit semper Patri, & obediat; semper habentem rerum omnium potestatem, sed quia traditam, sed quia concessam, sed quia a Patre proprio sibi indultam.* “*He by whom all Things were made, and without whom nothing was made: Who always did, and does obey his Father: Having always Power over all things, but a Power delivered, a Power Given, a Power granted to him from his Father.*” cap. 21.

(3) *Si homo tantummodo Christus, cur Homo in orationibus Mediator invocatur?* c. 14. *Which Words, immediately following those you have here cited, ought not to have been omitted by you.*

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Page of his Book, as it could not but have done upon *your Scheme*, is mentioned by him *but once incidentally*, without laying (1) Any Stress, or building any Argument upon it, either here or in any other Part of his Book; so that, in any *Other* case, a Critick would hardly doubt but the Words, “*per communio-nem Substantiae*,” had crept in out of the Margin :) But the *Reason*, I say, *why* we affirm there is but *One God*, is by this Author, constantly and uniformly through his whole Book, declared and insisted upon to be This; that there is but *One Head*, *One Fountain*, *One Author* and *Original* of all Things, even *the Father*: Placing the *Unity* always (in direct opposition to *your Notion*) in the *Supreme Underived Authority and Dominion* of the (2) *Father*. And whereas you add, that “*No-vatian's making the Son consubstantial with God the Father, is as much as*” you “*mean by his being One with the Supreme God* :” the

(1) See this more distinctly and largely considered below on Query XXVII.

(2) *Unus Deus ostenditur verus & eternus, Pater. c. 31. Ergo Deus Pater, — eternus, Unus Deus, &c. ibid. Cum tota creatura subdita sibi [a patre proprio] concors patri suo Deo inventus, unum & solum & verum Deum patrem suum approbavit. Like to which, is That of the Learned Bishop Pearson. ‘The Father is styled One God, the True God, the Only True God, the God and Father of our Lord Jesus Christ. Which as it is most true, and so fit to be believed, is also a most Necessary Truth, and therefore to be acknowledged, for the avoiding Multiplication and Plurality of Gods. For if there were more than One which were from none, it could not be denied but there were more Gods than One. Wherefore This Origination in the Divine Paternity, has antiquity been looked upon as the Assertion of the Unity.’ On the Creed, p. 40. Edis. 4th.*

contrary evidently appears. For you explain your self (though not without frequent inconsistency) to mean that the Son is, as well as the Father, “*Supreme; Supreme in the strict Sense;*” God “*in the same and in as High a Sense, as the Father himself.*” But Novatian every where uniformly and constantly declares the contrary. And not He only; but Other (1) Antient Writers also, who, more certainly than He, asserted a *Consubstantiality*, yet never inferred from thence (as you do) an *Equality of Supreme Authority.*

(1) Tertullian himself, the most zealous of All the Antients, is so far from inferring *Equality of Supremacy* from His Notion of Consubstantiality; that he says, the Father is (*tota Substantia*) “*the Whole Substance,*” and that the Son is (derivatio Totius & Portio) “*a derivative Part of it.*” *Adv. Prax.* cap. 9. And again, He calls the Father (*plenitudo Substantiae*) “*the Fulness of the Divine Substance,*” and the Son (*portio*) “*a Part.*” His Words are: *Si Plenitudo intellecta non est, multo magis Portio;* Meaning, that if the Jews knew not God the Father, they were much more ignorant of Christ his Son. *Adv. Marcion.* lib. 3. c. 6. He also makes even the *Soul of Adam* to be *consubstantial* with God. *Adv. Marcion.* lib. 2. cap. 5, & 9. & *contr. Prax.* c. 5. Letantius also says: *Una utriq; [patri & filio] Mens, unus Spiritus, una Substantia est; sed ille [pater] quasi exuberans fons est, hic [filius] tanquam defluens ex eo rivus: ille tanquam sol, hic quasi radius a sole porrectus.* Qui quoniam *summo patri & fidelis & carus est, non separatur, sicut nec rivus à fonte, nec radius a sole.* And presently after, he adds: *Filius ac pater — unus Deus, cum & filius sit in Patre, quia Pater diligit filium; & Pater in filio, quia voluntati patris fideliter paret, nec unquam faciat aut fecerit, nisi quod pater aut voluit aut jussit.* *De vera sap.* lib. 4. §. 29. P. 446, 447. In what particular Sense Letantius here uses the Words, *una Substantia*, is not very clear. For he elsewhere styles Christ, *mediam inter Deum & Hominem Substantiam gerens, a middle Substance between God and Man,* *ibid.* p. 388. and makes *Angels* to be from the *Substance of God;* *Epit.* cap. 42. *Edit. Davis.*

P. 14.

You proceed : *Novatian's Inference* from *Phil. 2, 6*, [“nunquam se Deo Patri aut com-  
“paravit aut contulit ; memor se esse ex suo  
“Patre :” *He never compared himself with*  
*God the Father ; remembering he was From*  
*his Father :]* is This only, that Christ “ne-  
“ver pretended to an Equality with the Father  
“in Respect of his Original,” and that “had  
“they both been equal [in respect of Original,  
“Both unbegotten,] they had undoubtedly been  
“Two Gods.” And you add ; “There is  
“nothing more in” the Passage of *Novati-  
an*, “than This.” Be it so : Still the *Unity*  
of *God*, according to *Novatian*, relies, not  
upon the *Inseparability of Substance* in many  
*Persons*, (for then “*Two Unbegotten Persons*,”  
in one undivided Substance, would not have  
been “*Two Gods*,” as he says they “un-  
“doubtedly would have been ;”) but it re-  
lies upon the *Unoriginateness* of the single  
*Person* of the Father. But indeed there is  
also “*more in it than This*.” For not only  
upon the Father’s being *unoriginate*, but  
upon his *Consequently having All Dominion*  
and *All Perfections* (1) EMINENTLY  
*his own*, does *Novatian* constantly declare  
him to be *Absolutely The One God*. And the  
Other Primitive Writers generally in like  
manner found the *Unity of God* upon his

(1) Si invisibilis,—si incomprehensibilis, si & cætera quæ-  
unque sunt Patris; meritò duorum Deorum—controversi-  
am suscitasset. c. 31.

being Alone (1) Unoriginated, and (2) Consequently Alone of Authority absolutely Supreme.

From

(1) *Justin Martyr* says; Μόνος ἀγένντος καὶ ὄφελός ὁ θεός, καὶ οὐ τοῦ θεού εἰσιν. Dial. P. 36. “God only is unbegotten, and immortal,” [i. e. He only hath Immortality of himself:] “and for That Reason He is God.” And *Athenagoras*: Τὸ μὲν θεῖον, ἀγένντος εἴναι καὶ αἰδίον Legat. P. 19. “The divine Being is unbegotten and Eternal.” And *Tertullian*: Quare quid sit Deus, & invenies — Deum Summum esse Magnum, in æternitate constitutum, innatum, &c. *Adv. Marcion.* lib. 1. c. 3. “Consider what God is, and you will find that he is the Great, Supreme Being, eternal, unbegotten, &c. And *Origen*, in his Comment on *John*, defines [ὁ θεός] “the Supreme God” to be [ἀυτός] “God absolutely of himself, or self-existent.” P. 46, &c. And *Novatian* and *Eusebius* insist, throughout their Writings, that there is Therefore but One God, because but One who is unoriginated; constantly defining God, by the Character of Self-origination or self-existence. And *Arnobius*; Omnipotens & primus Deus, — solus ingenitus, immortalis & perpetuus solus est. *Contr. Gent.* lib. 2. P. 95: “The omnipotent and Supreme God, is alone unoriginated, immortal and eternal.”

(2) *Justin Martyr*, upon these Words, *The Lord rained down Fire from the Lord out of Heaven*, Gen. 19, 24, says; τῇ ἐπὶ γῆς καθίσας κύριος ἐστιν, ὡς πατὴρ τῷ θεῷ, αὐτὸς τε ἀντὼν τῇ εἴναι, καὶ δικαστῶν, καὶ κυρίου, καὶ θεοῦ. “He is the Lord of That Lord who appeared upon Earth, as being his Father and God, and the Cause of his Existence, though He also was Mighty, and Lord, and God.” Dial. P. 121. *Tertullian* says, Innatum nato fortius; — quia quod ut esset, nullius eguit auctoris, multo sublimius erit eo, quod ut esset, aliquem habuit auctorem. *Adv. Hermog.* c. 18. “That which is unoriginated, is more powerful than that which is originated; — because That which had no Cause of its Existence, will always be much superior to that which had a Cause of its Existence.” And *Alexander of Alexandria*: ἔχει τῷ μὲν ἀγένντῳ πατέρι ὀπίστεον ἀξιώματα φυλακτέον, μηδένα τοῦ εἴναι ἀντῷ τὸν αὐτὸν λεγούτας. “Therefore we must reserve to the unbegotten Father this peculiar Dignity, that no one is the Cause of his Existence.” And again: Τῷ δὲ ἀγένντος τῷ πατέρι μόνον ιδίωμα παρεῖναι δοξάζοντες, ἀτε δὲ καὶ ἀντὶ φάσκοντος τῇ σωτηρῷ, ὁ πατὴρ μὲν μείζων μὲν ἐστιν. “Reserving to the Father the peculiar Property of Self-existence; our Saviour himself declaring, my Father is GREATER than I.” Epist. ad Alex. apud *Theod.* lib. 1. And the Post-nicenes themselves always allowed, that

P. 15:

From what I have now observed upon the Passage you refer to of *Novatian*, it cannot but be very surprizing to the Reader, to find you assert, that “it is a most strong Testimony of SUCH a Coëquality as” you “contend for.”

P. 26.

But to proceed. Your Interpretation of the Word, *ἴσα*, in *Phil. 2, 6*, has no Authority older than the 4th Century. It never signifies “Equality” in Scripture-Language, tho’ it is frequently used there; nor in Any Primitive Writer whatsoever. And had Christ

that a Superiority of Honour and Dignity was implied in the Self-originaton of God the Father. The Orthodox Council of Sardica affirms, ἀντὸ τὸ ὄνομα τῆς πατρὸς μεῖζον ἐστι τῆς οὐρανοῦ. The very Name of Father, is Greater than that of Son.” And the Council of Syrmium: “It is indisputable,” μεῖζον εἶναι τὴν πατέρα τιμῆ καὶ ἀξία καὶ δεύτην, “that the Father is GREATER in HONOUR, DIGNITY, and DIVINITY; the Son himself declaring, my Father is greater than I.” Socrat. Hist. Eccles. lib. 2. And this is no more than what Basil Himself owns; ὁ διὸς τάξει πλέοντες τῆς πατρὸς, ὅτι ἀπὸ ἑκεῖνος καὶ ἀξιώματος, ὅτι ἀρχῆς καὶ εἰστί τῆς εἰναὶ ἀντὸς ὁ πατήρ, καὶ ὅτι διὰ αὐτὸς ἡ πρόοδος καὶ προσαγωγὴ πρὸς τὸν Θεὸν καὶ πατέος. Adv. Eunom. lib. 3. P. 79. “The Son is Second to the Father in Order, as being from him; and also in DIGNITY, because the Father is the Original and Cause of his Existence, and because through Him we have Access to God even the Father.” Again: ἀγένητος δὲ, ἐδίξει, εἴτε συγγενεῖς ἐστι τῆς φρενοῦ, ὡς τολμῆσαι ἔπειρος πλὴν τῆς Θεοῦ τῶν ἀλλων προσαγορεῦσας. “But the Title of Unbegotten, no one can be so absurd as to presume to give to any other, than to the Supreme God.” ibid. And Greg. Nazianz. “We are to preserve to the Father,” τὸ δὲ ἀρχῆς ἀξίωμα, “the Dignity of being the Original of the Divinity of the Son and Spirit.” Orat. Apologet. p. 354. And Hilary; Et quis patrem non Potiorem confitebitur, ut ingenitum a genito? &c. De Trinit. lib. 3. “Who will not acknowledge the Father to be GREATER; He that is unbegotten, than he that is begotten? And again: “The Father, says he, is, autoritate innascibilitatis Unus Deus, the one God by Reason of the Authority of his unoriginated Nature.” De Synod. P. 236. See more, above, p. 31.

been *equally Supreme* with the Father, it wou'd have been impossible for him *not* to have "*very highly valued*," not to have "*in-sifted upon his Equality*." It would have been *equally impossible* for Him, as for the Father himself, to have *condescended* "to veil his <sup>p. 17.</sup> *Glories, and in Appearance to empty himself of them, taking upon him humane Nature, and becoming a Servant of God in That Capacity.*" Such an *Interpretation as this*, you cannot but be sensible, would in the Primitive Ages have been thought *highly (1) derogatory*, nay even (2) *Blasphemous*, to have been applied to *God the Father*. And consequently it must be equally so, to apply it to another Person who is *equally The One Supreme God*, <sup>p. 57.</sup> "*in the same, and in as HIGH a Sense, as the Father himself.*" Wherefore the *Word or Son*, upon *Your Notion*, can no more be *really incarnate, or made Flesh*, than the *Father himself*. This you seem to be aware of; and therefore you presume to say, that he *emptied Himself* "*IN APPEARANCE.*" That <sup>p. 17.</sup>

(1) Μηδέτις ἐπιλέξετος λόγῳ τῷ ὀγκώντος καὶ ἀτρεπτοῦ φοίᾳ τῷ δεσμῷ τῆς παντοκράτορος εἰς ἀνδρὸς εἴδει μεταβάλλειν. Euseb. Hist. Eccles. lib. i. P. 4. "It is absurd to suppose the Unbegotten and immutable Essence of God, Supreme over all, to appear in a humane Form."

(2) Ex Doctorum primævorum sententiâ, Deus Pater à nomine unquam, nè per assumptas quidem Species, visus est, aut videri potest. A nullo ille ortus principio, nulli subjectus est; neq; magis ab alio missus, quam ab alio natus, dici potest. Bull. Defens. Fid. Nic. Sect. 4. cap. 3. §. 2. Τὸν μὲν δὲ θεὸν τῶν διων ἀπεβεβεῖς αὐγελον νεώσας καλεῖσθαι. Οἱ δὲ Αὐγελοὶ τῆς πατρὸς οὐδεὶς εστιν. Synod. Antioch. Epist. ad Paul. Samosat.

ibid.

is ; he was *made* (1) *Flesh* “ *IN APP E A R - A N C E*;” was *sent* and came down from *Hea - ven* “ *in Appearance*;” &c. Consider whether This be not “ *denying that Jesus Christ is come in the Flesh,*” 1 Joh. 4, 3. Consider how strongly the Passage you alledge out of *Ter - tullian*, (no way pertinent against *Me*, who ne - ver deny’d Christ to be, *verè Deus, truly God,*) returns upon your self. May not I argue, as *He* there does, that if Christ *emptyed himself* “ *IN APP E A R A N C E*” only, *in taking* upon him the *Form of a Servant*; it was also “ *IN (2) APP E A R A N C E*” only, that he was in the *Form of God*? And may not You as well affirm with the old *Docetæ* and the *Marcionites*, that the *humane Flesh* was “ *IN APP E A R A N C E*” only, as that the *Word* did *only* “ *IN APP E A R A N C E*” empty himself in taking the *humane Nature* upon him? St. Paul does not say, that Christ “ *emptied himself in Appearance*;” but that [εκένωτερ εαυτὸν] he emptied himself, he bumbled himself, [επαπένωτερ εαυτὸν,] and became obedient unto Death, even the Death of the Cross; Wherfore God also hath highly exalted him, &c. Now this *Exaltation* must also be only “ *In Appearance*,” if the *Humiliation* was so ; One being the Consequence of the Other : And

(1) *Irenæus* says: Secundum nullam Sententiam Hæretico - um, Verbum Dei caro factum est. *Adv. Hæref.* lib. 3. c. 11. “ All Hereticks agree in this, that the Word was not made Flesh.”

(2) Nunquid ergo & hic, quā in effigie eum Dei collocat? Neque non erit Deus Christus verè, si nec homo verè fuit, in effigie Hominis constitutus. *Contr. Marcion.* lib. 5. c. 20.

thus

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thus you may make the whole Gospel-Dispensation to be nothing but *Appearance* and *Figures of Speech*. How different a Notion the Primitive Fathers, (1) whom you so often pretend to appeal to, had of This Matter; may be seen in the Passages in the Margin. See also above, p. 41.

(1) Ἀληθῶς ἔγεννόθι, ————— ἀληθῶς ἀνέλαβε τῷρι, ————— ἀληθᾶς  
ἢ, καὶ δοκίστε, ἐπαινέων, καὶ ἀπέλαυνε. Ignat. ad Trallian. Sect. 9.  
And Justin Martyr: "Οπως εἰδώμεν ὅτι ὁ πατήρ τὸ εὖρος οὐκεν καὶ  
εἰ τοιστοις πάθεσσιν ἀληθῶς γεγονέναι διὰ οὓς βεβελτισται καὶ μὴ λα-  
γωμεν ὅτι ἐκεῖνος τὸς θεος οὐκεν ἡρ, οὐκ ἀντελαχεύσαντο τὰς γεγονέναις καὶ  
συμβάντων ἀντῶν. "That we may know that it was the Will of  
"the Father, that his own Son should really undergo such Suf-  
"ferings for our sakes: and that we should not say that He, be-  
"ing the Son of God, did not feel what was laid upon him." Dial. cum Tryphon. P. 104. Again: Κηρυχθεῖται διὰ αὐτῶν πα-  
λέντα λόγου, "The Word, whom they, in their Preaching, decla-  
red to have suffered." Ibid. p. 106. And the *Apostolical Constitutions*; συνεχωροῦσε πατέντι τῷ φύσει ἀπόλητον, οὐκ τὸ ἀγαπητόν, τὸ  
θεοῦ λόγον. lib. 2. c. 24. "He [God the Father] condescended  
"that his beloved Son, even God the Word, who in his [unin-  
"carnate] Nature was impassible, should suffer for us." And  
Irenaeus: Ἰησοῦς ὁ πατῶν ὑπὲρ οὓς, εἰτοῦς ἐστιν ὁ λόγος τοῦ Θεοῦ  
lib. 1. P. 42. "Jesus who suffered for us, is That very Person,  
"which is the Word of God." Again, Καὶ, εἰστιν ὁ λόγος τοῦ Θεοῦ  
σαρξ ἐγένετο καὶ ἐτάσθη, εἰκασίστην. ibid. p. 47; "and to give  
"Thanks, because the Word of God was made Flesh and suffered."  
See the whole 18th, 19th and 20th Chapters of his 3d Book. Si  
enim non verè passus est, nulla Gratia ei, cùm nulla fuerit pas-  
sio: ————— erimus autem & super Magistrum, dum patimur &  
sustinemus, quæ neq; passus neq; sustinuit Magister. P. 247.  
"If Christ" (whom the Followers of Cerinthus supposed to  
be impassible, and to leave the Man Jesus to suffer alone,) "did  
not really suffer, no Thanks are due to him, who suffered no-  
thing for Us: ————— And we shall be above our Master, while  
we suffer and undergo those Things which our Master neither  
suffered nor endured." But (adds he,) quoniam solus verè  
magister dominus noster, & bonus verè filius Dei, & patiens,  
verbum dei patris filius hominis factus; luctatus est & vicit. Ibid.  
"Because our Lord is alone truly a Master, and the truly good  
Son of God, and willing to suffer, (being the Word of God the  
Father, made the Son of Man;) he strove and conquered." And  
Hippolytus; ὃ τὸ πάτος ἥλθεν ὁ ἀπόλητος τοῦ Θεοῦ λόγος. "The IMPAS-  
SIBLE Word of God, submitted to suffer." Contr. Noet. P. 16.

No-

Novatian upon this Text, *Phil. 2, 6*; argues, not only most strongly against the Equality of Supremacy, (as I have already shown,) but also against this your Notion of Christ's "emptying himself in Appearance" only. The " (1) divine Word (says he, ch. 17,) depress'd himself, and laid aside his Power for a while." See also his whole 20th Chapter, concerning this Point.

p. 17.

You produce in the next place, a Passage out of the professedly corrupted Latin Translation of Origen upon the Romans; in direct (2) Contradiction to the whole Tenour of all his remaining genuine Greek Writings. Which is very unfair. See below, on Que. 12. towards the End. Origen's real Sense on this Text, *Phil. 2, 6*; you may find in his Greek (3) Comment, still extant, on *John*; Where he says, that the Goodness of Christ appeared greater and more divine, and truly after the Image of His Father, when he humbled himself and became obedient to Death, even the Death of the Cross; [ἢ εἰ δεπαγμὸν ἤγνοστο τὸ εἶναι ἵστα Δεόν] than if he had been eagerly desirous to appear as God,

(1) *Auctoritas divini verbi ad Suscipiendum hominem conquiescens, nec se suis viribus exercens,* [which, by the way, explains the Expression of *Irenaeus*, ιτυζαξων &c λόγος εν τῷ περιέργοδοι και συρροῦσ, &c. lib. 3. c. 21. p. 250.] dejicit se ad *Tempus*, atq; deponit. c. 17. Again; *Per Connexionem mutuam, & Caroverbum Dei gerit, & filius Dei fragilitatem carnis adsumit.* c. 13. And again: *Nos enim sermonem Dei scimus indutum carnis substantiam.* c. 16.

(2) Unless perhaps, what is here in the Latin, "equalis Deo," was in the Original only *ιτα Δεόν*.

(3) Dr. Mills says of these Comments, that they are *ab omni interpolatione liberi.* Prolegom. P. 24.

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and would not have become a Servant for the  
Salvation of the World. pag. 34, Huetii.

Further : Theodoret (1) cites Methodius saying, that Martyrdom is so very desireable a Thing, that the Lord Jesus Christ honoured it by his Sufferings, [ἢ χρήσαγμὸν ἵγνομεν τὸ εἶναι ἵνα θεός,] not being greedy or fond of appearing as God.

The Words of (2) Lactantius also, in allusion to This Text, are very remarkable. The Son of God "taught that there is but One God, " and that He only ought to be worshipped. Nor did he ever call Himself God ; for he wou'd not have been found faithful, if, when he was sent to take away the Many Gods, and to declare the One, he had introduced any other besides the One. For this would not have been preaching the One God, nor doing the Work of him that Sent him, but his own Work ; and would have been a separating of himself from Him whom he came to make

(1) Dial. I. P. 37.

(2) Docuit quod unus Deus sit, eumque solum coli oportere; Nec unquam se ipse Deum dixit; quia non servasset fidem, si missus ut Deos tolleret, & unum affereret, induceret alium præter unum. Hoc erat non de uno Deo facere præconium; nec ejus qui miserat, sed suum proprium negotium gerere ; ac se ab eo, quem illustratum venerat, separare. Propterea, quia tam fidelis extitit, quia sibi nihil prorsus assumpit, ut mandata mittentis impleret; & sacerdotis perpetui dignitatem, & Regis summi honorem, & Judicis Potestatem, & Dei Nomen accepit. lib. 4. c. 14. Eusebius, upon the Text, says; πῶς ἀυτὸς ἦν καὶ μορφὴν θεοῦ, σλεψεὶς ἀυτὸς ἦν ὁ θεός; πῶς ἐξ αὐτοῦ ἀρπαγμὸν ἴγνοαλο τὸ εἶναι ἵνα θεός, ἀυτὸς ἦν ὁ θεός; Contr. Marcel. lib. I. Cap. 18. " How was He in the Form of God, if in Power he was himself the very Supreme God ? And how did he not assume to be as God, if he was himself the Very Supreme God ? "

" known.

" known. Wherefore, because he was so faithful, and assumed nothing to himself, but only fulfilled the Commands of him that sent him; He was invested with the Dignity of an everlasting High Priest, the Honour of a Supreme King, the Power of a Judge, and the Name (or Title) of GOD."

P. 17.

That the Council of (1) Antioch also, whom you here cite, never intended to assert from this Text an *Equality of Supremacy*, is very evident from their whole Epistle: Wherein they express the *Subordination* of the Son, in very strong and clear Terms; declaring, that he was *God's Angel or Messenger*, and that he fulfilled *His Father's Will in the Creation of the World*, and in appearing to the Patriarchs: Whereas it is impious to suppose that the *God of the Universe* was ever called an *Angel*. Here their Argument being founded, not upon the Father's *Paternity*, but expressly upon his being (*τὸν τῶν ἔλων*) the *God of the Universe*; 'tis manifest it would, in Their Opinion, have been equally the same *Impiety* to call the *Son* an *Angel or Messenger*, had they thought *Him* to be *equally The One Supreme God of the Universe*.

(1) Τέτοι πιστόμεν ——— ἐκπειτηριώνται τὸ πατρικὸν βεβλημα τοῖς τὰς κτίσις τῶν ὄλων. Alluding to Psalm 148, 5, *He commanded and they were created*. Again: Ἐκπληρῶν τὰς πατρικὰς βεβλημα, τοῖς πατριαρχαῖς φάνεται ποτὲ μὲν ἀγγελῷ, ποτὲ δὲ ὡς χριστοῦ, ποτὲ δὲ θεοῦ μαρτυρεύμενῷ. Τὸν μὲν τὸν θεὸν τῶν ὄλων ἀσεβεῖς ἀγγελοι νομίσας καλεῖσθε ὁ δὲ ἀγγελός τὸν πατρὸς, οὐδέ εἴτιν, ἀυτὸς κύριος καὶ θεὸς εἶ.

Nor was even the *spurious Hippolytus*, (ano. P. 17.)  
 ther of your present Testimonies,) at all in  
 your Sentiments concerning the *Equality of  
 Supremacy*; But on the contrary he asserts the  
 (1) *Supremacy of the Father Alone* in these  
 express words upon 1 Cor. 15, 26; “If there-  
 fore, says he, *all Things are put under Christ*,  
 “ excepting *Him who did put all Things under  
 him*; then *He rules over all*, but the Fa-  
 ther over Him; that in all respects there  
 may be One God, to whom all Things are  
 subject together with Christ himself, to whom  
 the Father made every Thing subject except  
 Himself: For this is what Christ declares  
 in the Gospel, confessing the Father to be  
 His God; I ascend unto my Father and to  
 your Father, and to my God and your God;  
 John 20, 17.” So that you have not the  
 least Appearance of any One Antient Christian  
 Writer being of Your Sentiments in This  
 Point. But you are at last reduced to de-  
 pend upon mere Modern Authorities; as ap-  
 pears in your remaining Citations, pag. 18.

See more below, on Qu. VI;

The Text, *Heb. 1, 3, (being the Brightness of his Glory, and the express Image of his Person,) you alledged as a Proof that*

(1) Εἰ δὲ τὰ πάντα ὑποτέτυκται ἀντῷ ἐκπίσθιται, πάν-  
 των καρεῖ, ἀντοῦ δὲ ὁ πατής ἡνὶ εἰς πᾶσιν τὸν Θεόν φανῆ, φῶ τὰ πάντα  
 υποτέτυκται ἀμαρτίᾳ κριτῶ φῶ τὰ πάντα πατήρ ὑποτέτυκται παρεῖ ἀντοῦ.  
 [Very like to these, are the Words of Novatian: Subjectis ei  
 quasi filio omnibus rebus a patre, ipse cum his quā (lege, quæ)  
 illi subiecta sunt, patri suo subiicitur. De Trin. c. 31.] Τοῦτο γὰρ  
 κριτὸς ἐφη, ὡς εἰς τὴν εὐαγγελίαν, καὶ πατέρα ἴδος καὶ Θεὸν ὀμολόγησεν.  
 Contr. Noët. p. 10.

# Of the Unity of God.

the Son is The One Supreme God. Now, besides the whole Tenour of the Apostles Reasoning in This Chapter, (God has spoken to us BY his Son; whom he hath Appointed Heir of all things; BY whom also he made the Worlds; and, God, even THY God, hath anointed thee;) and besides the Reason of the Thing it self, that the Image or Representative of the One Supreme God, cannot be himself That One Supreme God, whose Image or Representative he is: Besides This, I say, the Authority of Eusebius (1) had been urged against you, who says; “The Image, and That of which it is the Image, can never be understood to be One and the same Thing; but they are Two Beings, and Two Things, and Two Powers.” Again: “After the Father,” says (2) he, “we are taught to honour Christ also as God, upon account of God [the Father’s]

(1) Όν διτε ἥ είκων, καὶ τὸ δέ εἶσιν είκαν, εἴ καὶ τυπός εἰσινται ἀλλὰ δύο δέ είσται, καὶ δύο πρόγραμτα, καὶ δύο δυνάμεις. Contra Marcel. p. 25.

(2) Διὸ δὲ, μετέ τὸ πατέρα, πιρῶν καὶ ἀντὸν ὡς θεὸν ἐδιδάχθησεν, διὰ τοῦ αὐτῷ κατοικοῦτα θεόν. Ως γὰρ ἀν τημοβείν βασιλέως είκαν, οὐδὲ τὸν δέ τες χωρικῆς, καὶ τὸν ὄμοιον Φέρει πιραμίδης ἢ τὸ ειρόντες καὶ δέ βασιλεως αὐτοῦ, εἰς ἣν ὁ τυράννος, καὶ δέ δέος (ἢ γὰρ δύο βασιλεῖς, ὅτε πέρας καὶ ἀλλής, καὶ δέ τὸ ειρόντες τετυπωμένος εἰς δέ οὐ κατ’ αὐτούς τὸν μόνον νοέμενον, αὐλλὰ καὶ ἀναρρέομενον καὶ τυράννον) εἴτε αὗται καὶ δέ μονογενεῖς δίδος, είκαν αὐτὸν τοῦ θεοῦ τοῦ αὐτού, ειπότας, οὐδὲ τὸν δέ φέρει ὄμοιοντο, εἰκόνα τε αὐτογένεται τοῦ αὐτοῦ θεοῦ, θεοτοικῶται τε πατέρος αὐτοῦ τοῦ πατρός. — διὸ καὶ Φύσεις θεοῦ ὄμοι καὶ μονογενεῖς δίδος αὐτογένεται. — Πλὴν εἰ καὶ φύσεις μονογενεῖς δίδος καὶ θεος ὄμοιον αὐτοφημεῖται, αὐλλὰ καὶ δέ πρωτόθεος, πρώτου δέ [lege πρώτη] τοῦ θεοῦ μονογενεῖς δίδος, καὶ οὐδὲ τοῦτο θεός. — Εἰς τὸ ἔτι αὐτούς τὸν ὄμοιότερον αἴπεργασματεύεν, θεὸν εἰκότας οἱ θεοὶ αὐτογένετοι λέγοντες, αὐτοὶ ταῦτα μετέ τὸν αὐλλαν πιρό τοῦ πατρός ιέταιμεν πεστηγούσις, εἰδιφότας τε, αὐλλὰ δὲ ιδιόκτητον αὐτοὺς ἔνηκότας ὃ δέ τὸ δίδωσιν, ὃ δέ λαμβάνειν. Οὐτε μορίας καὶ ἔνα ξεκίνων είναι θεοί, καὶ μονοι μὲν, καὶ φύσεις δύοτος, καὶ μητέ τέτρα λαζόντας τὸν

“ ther’s] dwelling in him. For as the *Image*  
 “ of the King is honoured, with Respect to  
 “ *Him* whose Impress and Similitude it bears;  
 “ and yet, though the *Image* is honoured as  
 “ well as the King Himself, there is still but  
 “ One Person honour’d, and not Two; (for  
 “ there are not *Two Kings*, one who is the  
 “ prime and true *King*, and another appearing  
 “ in the *Image*; but in Both there is one on-  
 “ ly understood, and stil’d and honoured as  
 “ *King*:) So in like manner *the only begotten*  
 “ *Son*, who alone is the *Image of the invisible*  
 “ *God*, is justly, upon Account of Him whose  
 “ *Similitude* he bears, both called the *Image*  
 “ *of the Invisible God*, and hath Divinity real-  
 “ ly derived to him from the Father. ——  
 “ Wherefore he is by Nature both *God*, and  
 “ also *the only begotten Son*. —— Never-  
 “ theless, though he is honour’d as being  
 “ by Nature *the only begotten Son*, and  
 “ *Our God*; yet he is not *the Supreme*  
 “ *God*, but the only begotten Son *of the Su-*  
*preme God*, and, on That Account, *God*.  
 “ —And because he is the *express Image* of  
 “ the Father, he is justly stil’d *God* in Scrip-  
 “ ture; being dignified with This, as with  
 “ Other Titles, by the Father; but still  
 “ Receiving it, and not having it origi-

τῶν οἰνοπεπίων ἔχοντος, καὶ τὸ θέον εἶναι λαβόντα παρὰ τοῦ πατρὸς ἔχειν,  
 ὡς ἂν εἴκονα τοῦ θεοῦ μητὸς ἐπὶ ἀμφοῖν κατέ τὸ παρόδειγμα τῆς θεό-  
 τητοῦ ἐπιστρέψαντος, ἐνσὸς τε ἐντὸς θεοῦ, τοῦ καθ’ ἑκατὸν αὐτούς κατ  
 ἀγενήτως ὄντος, οὐδὲ ἡ τοῦ θεοῦ ὡς ἂν δι’ ἐργάτης κατ’ εἰκόνον ἐπιβιβώ-  
 φείσθη. Demonst. Evang. lib. 5. c. 4.

" nally of himself. For the One *Gives*, and  
 " the Other *Receives*. So that *HE* properly  
 " and strictly is *The One God*, and the *Only*  
 " *One*, who is both by *Nature God*, and *re-*  
*ceived not his Divinity from any Other*:  
 " But the *Son* is honoured in the *Second*  
 " Place, as having *received his Divinity*  
 " from the Father, as being the *Image of*  
 " *God*; So that, as in the foregoing Compa-  
 " rison, there is but One Divinity considered  
 " in Both; and but *One God*, even *He* who is  
 " *of Himself God* by unoriginated and unb-  
 " gotten Divinity, and represented by his Son  
 " as by a *Mirroir and Image*."

P. 19.

P. 19.

With regard to the *Former* of these Two  
 Passages, you "will not," you say, "be bound  
 " to vindicate every Expression in Eusebius:  
 " But allowing for the Time when it was  
 " wrote, before the Sense of those Words  
 " [σοις, περιγυμata and δυνάμεις] was fixt,  
 " there may be nothing in all This," that  
 means any thing "more than We do by Two  
 " distinct Persons." Be it so: Consequently,  
 by Two distinct Persons, you must mean as  
 much as They did by δύο σοίς, δύο περιγυμata,  
 δύο δυνάμεις. But then you, by adding what  
 " Eusebius, Pierius, Alexander, Methodius,  
 " Origen, and all the Other Antient Wri-  
 tters, constantly disclaimed, viz. an *Equality*  
*of Supreme Authority* in the Two Persons;  
 by This, I say, you necessarily make, what  
 They never did, *Two Supreme Gods*, howsoe-  
 ver *inseparable or undivided as to their Sub-*  
*stance*.

You

You next endeavour to vindicate your Sense P. 20. of *Heb.* 1, 3, by a Passage of *Origen* cited in *Athanasius*. A little before (P. 17.) to help your Explication of *Philipp.* 2, 6, you cited *Origen* from the professedly corrupt *Latin Translation* of *Ruffinus*; who, you know, declared (1) that he took the Liberty of *casting out* or *altering* whatever he thought in *Origen's* Works was not agreeable to the Opinions of *Ruffins* own Times. And Now you retreat to *Athanasius* for *Origen's* Sense upon Another Text; who lived above an hundred Years after *Origen's* Death: Notwithstanding that so many of *Origen's* own genuine Writings remain at this Day. But, to pass this over: The Passage, as it now stands cited in *Athanasius*, is nothing to your Purpose against ME. 'Tis cited by *Athanasius*, only to show that *Origen* thought the Son to be *so* the Brightness of the Father's Glory, as that there was (2) *no Time when He was not*. But it does *not show* that *Origen thought*, (and there are innumerable Passages in his Works still extant, which *show* that he did *not think*,) that the Son was therefore Himself *The One Supreme God* as well as the Father, or of *equally Supreme Authority*: Which is the Point in Question. "Christ, says (3) he, is called

(1) See below, on Query XII.

(2) And the same Author argues sometimes from the *Attributes* of God, that there *never could be a Time* when God had no *Creatures* to rule over. *De Princip. lib. 1. c. 2.*

(3) Τέτο τὸ φῶς, φῶς ἀληθινόν. Ω δὲ λόγος ὁ πατὴρ τὸ ἀληθεῖας, θεὸς πλεῖστος καὶ μείζων ἀληθεος καὶ ὁ πατὴρ ὁ σοφίας, χρείστας ἐστιν εἰς διαφέρουν ἡ σοφίας τοτε τοπερέχει τὸ εἶναι φῶς ἀληθινόν. *Comment. in Joh. P. 70.*

" in Scripture The True Light. But as God,  
 " the Father of Him who is Truth, is the  
 " Superior and Greater Truth; and the Fa-  
 " ther of Wisdom, is Superior and more Ex-  
 " cellent than He that is Wisdom; so does He  
 " likewise excell Him in being the True Light."

Again: He presumes to say; (1) " The  
 " Son who excels all Things that are pro-  
 " duced, is himself as much or more ex-  
 " celled by the Father, than He himself  
 " excels all other Things.—Yet he who, as  
 " being the living Word and Wisdom, excels  
 " such and so great Beings, [Thrones, Do-  
 " minions, Angels,] in Essence, Dignity, Pow-  
 " er and Divinity; is not in any Respect to  
 " be compared to the Father. For he is the  
 " Image of his Goodness, [not allowing him-  
 " self to be called The proper, absolute and  
 " perfect Goodness;] and he is the Bright-  
 " ness, not of God himself, but of his Glory,  
 " and of his eternal Light; and he is the  
 " Effluence, not of the Father, but of his  
 " Power, &c". And the Learned (2) Hue-

(1) Τοις διὸ πάντων μὲν γεντῶν ἵστερίζειν, ————— ὑπερβολεῖον:  
 τοσύτων οὐ καὶ πλέον ἀπὸ Γαπτίου, ὅσῳ ὑπερέχει ἀντὸς τῶν λοιπῶν. —————  
 ἀλλὰ ὄμοις τῶν τοσύτων οὐ τηλικύτων, [Ὥριαν, κυριόταταν, ἀγάδιαν,]  
 ἵστερέχειν δύσιν, οὐ πρεσβείαν, οὐ συνάρμενην, οὐ θεοτοπίαν, (ἴμιτον ότι  
 εἰς λόγον καὶ σοφίαν,) εἰς συγκειμένην κατ' ἔδιν τῷ πατέρι εἶναι ότι εἰς  
 τὴν ἀγαθότηταν ἀντοῦ, [μηδὲν εἶναι τὸν. Ἀγαθός, προστύχειον τοῦ πα-  
 τοῦ, καὶ ἀληθή, καὶ τελέατη παραδίκας ἀντόρ προσφερεινεν,] καὶ  
 ἀπάνυπομα, εἰς Γένεσιν, ἀλλὰ τὴν δύξιν ἀντοῦ καὶ Γενεσίς φωτὸς ἀντεῖ,  
 καὶ αἵματις εἰς τὸν πατέρα, ἀλλὰ τὴν διάφανην κατοῦ. Comment. in  
 Joh. P. 218.

(2) Quanto radiis ex immenso lucis suæ penu emissis nobilior est Sol ipse, & dignitate superior; tanto nobiliorem esse ac superiorem filio patrem censuit Origenes. Origenian. lib. 2.  
 p. 34.

thus observes Origen's Notion to have been, that "as much as the Sun itself is more glorious and excellent than the Rays which it sends forth from the immense Sourse of its Light; so much is the Father more excellent, and Superior to the Son."

You your self observe, that Origen <sup>was p. 20.</sup> "much censur'd by many of the Catholicks; but After his own Times." Which is very True. And for That Reason, because he "Was much censured After his own Times," you ought not to have contended that he was himself of the same Opinions with Those who censured him. And because he "was censured But after his own Times", you ought to have observed that there had been some Change in Mens Notions concerning These Matters.

Dionysius of Alexandria, Origen's Scholar, whom you produce also at Second hand out of Athanasius, as favouring your Sense of <sup>P. 21:</sup> the Text, Heb. 1, 3; is as full and direct against your Notion, as his Master. Athanasius cites him to show that he thought the Son of God to be eternal, as being the Brightness of the eternal Light. Taking it for granted, that this Citation was from a genuine Piece; still Dionysius is as far as possible, from drawing the same Inference which you deduce from the Text; viz. that the Son is therefore himself The One Supreme God, or equal in Supremacy to the Father. Very much on the contrary, Basil, whose Authority you cannot suspect, " finds very great Fault

" (1) with his Writings upon this Point, and  
 " takes him to be the first who laid the  
 " Foundation of the *Anomœan* [or lowest  
 " *Arian*] Doctrine.—That he not only taught  
 " a Difference of *Persons*, but of *Substance*  
 " also; and diminished the *Power*, and *Glory*  
 " of the Son. That on this Account he err'd  
 " more and more from the true Doctrine.—  
 " And, besides all this, that he spoke most  
 " indecently concerning the *Holy Ghost*, ex-  
 " cluding him from the Deity which we wor-  
 " ship, and esteeming him to be of a *created*  
 " and *ministerial* Nature." (2) Photius al-  
 so testifies, that " he asserted the Son of God  
 " to be a *Creature* and *made*, and that he  
 " was not his proper Son by Nature, but  
 " *aliene to the Father in Essence*." This is  
 what you ought not to have concealed from  
 your Reader.

P. 24.

You alledge One *Antenicene* Writer more,  
 for your Use of this Text; viz. *Alexander*  
*Bishop of Alexandria*, the Person who excom-  
 municated *Arius*, and occasioned the Meeting

(1) Ἐστὶ δὲ καὶ παντελῶς διαγράφομεν χεδὸν ὃ ταῦται τῆς νῦν  
 ἀπελθούσης αἰσθέσεως, τὸ κατὰ τὸν αὐτόμονον λέγω, οὐτε  
 γε τινεῖς ἴσημεν, ὁ πρώτῳ αἰτητῶσι τὰ σωμάτα παραχάν. — εἰς  
 ἄτερτον μόνον τῶν ἰωσεύσαν πίστεις, ἀλλὰ καὶ οὐσίας διαφοράν, καὶ  
 διπλάμενας ὁ Θεός, καὶ δύον παραδίδειν ὡς εἰς τέττα συνεβολήν, κακῶ  
 μὲν αὐτοὺς κακοὶ δικαιοῦνται, τῆς δὲ ὑβρίτητος τοῦ λόγου διεμαρτύρειν. —  
 αὗται δὲ τίττεις, τοῦτο τοῦ πνεύματος ἀφῆκε φωνας ικέτεα πρεπτερας τῷ  
 πνεύματι, τὸ πεσοκινητέον αὖτοῦ θεότητος ἔξοδον ἔχοντας, καὶ κάτω πε τῇ  
 πτερῷ καὶ λειτεργῷ Φύσει συναερίζοντας. Epist. 41.

(2) Ποιήσα καὶ γεννήσα εἶναι τὸν οὐν τοῦ Θεοῦ, μόντε δὲ φύσει ἴδιον,  
 καλλα ξένη κατ' οὐσίαν εἶναι τὸν πάρις. And Gennadius; Nihil  
*Creatum aut Serviens in Trinitate credamus, ut vult Dionysius*  
*Fons ARII. De Eccles. Dogmat. c. 4.*

of the Council of Nice. One might here expect, that if Any *Ante-nicene* Writer cou'd be brought to countenance your Notion, surely This Bishop must be the Man. And yet nothing less appears from all that remains of his Writings. You cite him out of *Athanasius*, declaring that the Son, "as being the perfect Image and Brightness of the Father, is not [ἀνόμοιος τῇ στοίχᾳ] of an alien or unlike Substance to the Father." But what is This to the Purpose? You might have alledged even *Arius*, himself declaring the Son to be [ὁμοίωσις] of a like Substance to the Father. *Alexander's* large Epistle, now extant in *Theodoret*, shows that he asserted no more than a perfect Likeness of the Son to the Father: Not an Equality of Supremacy, Dominion, or necessary existence; but such a Likeness as can be of that which is Begotten, to that which is Unbegotten. He (1) observes, upon

the

(1) Ἐγώ καὶ ὁ παῖς ἐν ἐσμεν ὅπερ φονὶ ὁ κύριος, οὐ πατέρας ταῦτα τὴν πατοσάστες δύο φύσεις, μίαν εἶναι ταφηνέζαν. ἀλλὰ ὅτι ταῦτα πατρικὴν ἐμφέρειαν ἀκριβῶς πέφυκε σώζειν ὁ ίδιος τοῦ πατέρος, κατὰ πάντας ὁμοιότηταν ἀντοῦ εἰς φύσεως διπορεαζόμενον. — μακρὺν ἀν εἰς μεταξὺ πατρὸς ἀγενήτου, καὶ τὰν κλιδένιαν τῷ ἀντοῦ ἐξ αὐτοῦ ἔντων, λογικῶν τε καὶ ἀλόγων ὡν μεστίευσα φύσις μονογενῆς, διῆς ταῦτα ἐξ αὐτοῦ ὄντων ἐποίησεν ὁ παῖς τοῦ θεοῦ λογική, ή ἐξ αὐτοῦ τοῦ ὄντος πατρὸς γεγένησαι. — εἰκὰν γάρ ἐσιν ἀπηκτισμένη καὶ ἀπαρχόλαχί τοῦ πατέρος ποίησαι γῳ εἶναι οὐδεὶς ταῦτα εἰκόνα πλήρης, διὸ ἂν οὐ μείζων ἐμφέρειος, οὐδὲν, ὡς αὐτὸς ἐπαίδευσεν ὁ κύριος, ὁ παῖς με, λέγων, μείζων με εἴτε καὶ κατὰ τοῦτο καὶ τὸ ἀεὶ εἶναι τὸν ιδίον τοῦ πατρὸς πιστεύομεν. ἀπάντησης με γάρ ἐσι τὸ δόξης, καὶ χαρακτήρ τῆς πατρικῆς πατοσάστεως. Ἀλλὰ μή τις τὸ ἀεὶ, πρὸς ἴωνοις αγενήτου λαμβανεῖτω. — θετε γάρ τὸ ήν, θετε τὸ ἀεὶ, θετε τὸ πρὸ αἰώνων, τεύτον ἐσι τῷ ἀγενήτῳ ἀλλ' οὐδὲ οὐσιῶν ἀνθρώπων ἔνοια ἐνοματωποῖσαι σπεύσσει, θῆλοι τὸ ἀγενήτουν οὐκοῦν τῷ μὲν ἀγενήτῳ πατρὶ ἐκεῖνον ἀξίωμα φυλακτέον, μηδὲν τοῦ εἶναι αὐτῷ τὸν σείτιον λέγοντας τῷ δὲ οὐτῷ τὴν αἱρούζεται τιμην διπορευμένην, τὴν ἀκαρχον αὐτῷ παρῇ τοῦ πατέρος γένησιν αἱτιθένται,

the words (*I and my Father are one*, Joh. 10, 30;) “that our Lord did not hereby intend “to declare, that he himself was the Father, “nor that their *two distinct Subsistencies* were “*one and the same Subsistence*; but that the “Son has derived from the Father, and pre-“serves in all respects, a perfect Likeness and “Similitude of Nature to the Father.”—  
 “That he is neither *unbegotten*, [as the Fa-“ther,] nor *made out of Nothing*, [as all other “rational and irrational Beings were,] but a “*middle Nature* betwixt both; by which the “Father of God-the-Word made all Things “out of Nothing, the Word himself being “begotten of the Father. —— That, “being the *express* and *unvariable Image* of “the Father, he, as such, must bear a perfect “Similitude in all Things to the *Original* [*viz.*, “to the Father,] (1) who is *Greater*, as our “Lord himself has taught us, saying, *my Fa-“ther is Greater than I*. And on this Ac-“count we believe the Son, who is the “*Brightness of the Father’s Glory, and the* “*express Image of his Person*, to have been “*always* begotten of the Father. But let not “any one take the Term *always*, to imply

καὶ ὡς ἐφέρεται, εἰνῶς σέβεις ἀπονίσσονται μόνον ἴνοστε βαῖς καὶ ἐφύμαστο  
 ἵν, καὶ τὸ αὐτὸν οἰωναν, λέγοντες ἐώς αὐτοῦ. την μέν τοι θεότητα αὐτοῦ μη  
 παραπέμψειν, αλλὰ τὴν εἰκόνα καὶ τὸ χαρακτῆρα τοῦ πατρὸς αἴσηχε, ζω-  
 μενον ἐνθέτειν κατὰ πάντα ἀναθέτεο τὸ δὲ αἰώνιον τῷ πατερὶ  
 μόνον οἰωναν παρεῖναι δοξάζετε, ἄτε δι καὶ αὐτοῦ φάσκοντο τοῦ  
 σωτῆρον, ὁ πατὴρ μη μοιζων μη εἴσῃ. Alexand. Epist. apud Theodo-  
 ret. Eccles. Hist. lib. 1. c. 4.

(1) The Greek seems here imperfect: But the Sense of the Whole, is evident.

that

" that he is *unbegotten* : For no Words whatso-  
 " ever, (neither *Always*, nor *Before all Ages*,)  
 " by which the Duration of his Existence can  
 " be express'd, or any Other Words which  
 " can be thought on, amount to the same as,  
 " *Unbegotten*. —— Wherefore the *peculiar*  
 " *Dignity* of having *no Cause* of his Exist-  
 " ence, must be reserved to the *unbegotten*  
 " Father : And *due Honour* is to be given to  
 " the Son, in acknowledging his Generation  
 " from the Father to be without Beginning  
 " of Time : Honouring him, as I said before,  
 " and ascribing to him in a pious sense Those  
 " Characters, *He was always, and before all*  
 " *Ages*. Not diminishing from his Divinity,  
 " but declaring that he is the *express Image*  
 " and *perfect Similitude* of the Father : Yet  
 " reserving to the *Father only*, the *peculiar*  
 " *Dignity* of being *Unbegotten* ; Agreeably to  
 " our Saviour's own Words, *my Father is*  
 " *Greater than I.*" Here is, in all This, no-  
 thing agreeable to *Your Notion*. And the  
 Reader may well be surprized, to find you  
 alledging so many Ancient Writers, in support  
 of a Notion directly opposite to the Sense of  
 their Whole Writings.

You add a Number of *Post-Nicene* Writers ; *p. 21*  
 Which as they are intended only to make a  
 Show, and to amuse an ignorant Reader, you  
 will not expect I should take any Notice of  
 them.

But

P. 22.

P. 53, 57.

P. 22.

But “*the Ante-Nicene Writers*, you say, all declare that the Son is not excluded from being The One God, but is included and comprehended therein :” So that “*though The One God PRIMARILY denotes the Father, yet*” the Son is equally “*Supreme, Supreme in the strict Sense* ;” God “*in the same Sense, and in as HIGH a Sense, as the Father himself.*” And “*as often as the Primitive Writers speak of Father and Son together, as the one God, in the Singular ; they bear Witness to this Truth.*” How great a Mistake This is, will appear by examining the *Particulars*.

The first that seems to speak in the manner you represent, is (1) *Tertullian*; who, in his (2) *Apology*, says that the Son of God is God of [or from] God, and that the Father and Son are both [unus] “*One God.*” And still further he says, in his Book against *Praxeas*, (which yet, you must remember, was writ by him when he was a *Montanist*,) that “*the (3) Three Persons are one God.*” Yet when he comes to explain himself, it appears his Notion was This only, that he imagined the Son of God, to be *derived* or *extended* from the *Infinite Fullness* of the Father’s Sub-

(1) *Irenæus* and *Athenagorus*, whom you mention first, I shall have occasion to consider presently.

(2) C. 21.

(3) *Tres crediti unum Deum sicut sint. Adv. Prax. c. 31.* Itaque duos & tres *nam* jactitant a nobis prædicari. cap. 3. *Duos quidem definimus, Patrem & Filium, & nam Tres cum Spiritu Sancto. cap. 13.*

stance, as a *Ray of Light* is from the immense Body of the Sun. So that *He* apprehended the Son to be a small (1) *Part* of the Substance of God; and *one God* with the Father, only as communicating *partially* of his (2) *Substance*, and of his *Power*, which he exerciseth by the Father's (3) *Will*, and in *Subjection* to him; acting, both *before* and *after* his Incarnation, in the *Name* and by the *Power* and *Authority* of the Father. And upon this *Disparity* of the Son to the Father, (directly contrary to your Notion of an *Equality in Supreme Authority*,) as well as upon his Notion of *Consubstantiality*, does he ground his Denial of (4) *Two Gods*. Far therefore from affirming the Son to be himself "*The One Supreme God*," he expressly (5) condemns

(1) *Cum radius ex sole porrigitur, portio ex summa;* —— *nec separatur substantia, sed extenditur:* Ita de Deo Deus. *Apol. c. 21.* Again: *Pater tota substantia est, filius vero derivatio totius & Portio;* sicut ipse profitetur, *quia pater major me est.* —— *Sic & pater alius a filio, dum filio Major.* *Adv. Prax. c. 9.* Again, *Et ut PORTIO aliqua Totius.* *cap. 26.*

(2) *Deus Dei, tanquam substantiva res, non erit IPSE DEUS,* sed *haec tenuis Deus, quia Ex ipsis Dei substantia, quae & substantiva res est, & ut PORTIO aliqua totius.* *Adv. Prax. c. 26.*

(3) *Nihil facientem sine Patris voluntate, omnem à Patre consecutum potestatem.* —— *Cum autem subjecta erunt illi omnia, utiq; absq; eo qui ei subjicit omnia, tunc & ipse subjicietur illi, qui ei subjicit omnia, ut sit Deus omnia in omnibus.* Videmus igitur non obesse *Monarchia* filium. *ibid. c. 4.* Again: *Filius operatus est semper, ex auctoritate Patris & voluntate;* quia filius nihil a semetipso potest facere, nisi viderit Patrem facientem. *ibid. c. 15.*

(4) Ergo, inquis, —— *duo Dij prædicantur.* —— Si homines per fidem filios Dei factos, *Deos* scriptura pronunciare non timuit; scias illam multò magis Vero & Unico Dei Filio, *Dei nomen contulisse.* *ibid. c. 13.*

(5) *Ipse Deus, Dominus omnipotens, Jesus Christus prædictus.* *ibid. c. 2.*

that

that Notion in his Adversary, as being in consequence equivalent to affirming him to be the *Father Himself*. He adds further, that the *Father* is (1) “*invisible*, on Account of the *Fullness*” of his divine Majesty ; but the *Sun visible*, “as being a *derivative Part* only : Just as we are not able to look upon the vast Body of the *Sun* in the Heavens, but are able to look upon a *Ray* which is a small *Part* emitted from it upon the Earth.” Nay, He presumes so far as to suppose the Generation of the Son to be, not only by the (2) *Will* of the Father, but (3) *Temporary* : And, instead of *Generated*, he sometimes uses even the word (4) *Made*. And when he says that those Words, *I and my Father are*

(1) *Invisibilem patrem intelligamus pro plenitudine maiestatis, visibilem verò filium agnoscamus pro Modulo Derivationis :* Sicut nec *Solem* nobis contemplari licet, quantum ad ipsam substantiæ summam quæ est in cœlis; *radium* autem ejus toleramus oculis, pro temperatura *portionis* quæ in terram inde porrigitur. *Adv. Prax.* c. 14.

(2) *Sermo &c spiritus, qui cum Sermone de patris Voluntate natus est.* *Adv. Prax.* c. 27. \*

(3) —— Ante mundi constitutionem, ad usq; filii generationem —— deus erat solus, ipse sibi & mundus & Locus & omnia. *Adv. Prax.* c. 5. Again : Pater Deus est; non tamen ideo pater semper, quia Deus semper: nam nec pater potuit esse ante filium ; —— fuit autem tempus, cum filius non fuit. *Adv. Hermog.* c. 3.

(4) Quale est ut filio Dei, sermone unigenito & primogenito; aliquid fuerit præter patrem *antiquius*, & hoc utiq; generosius; nedum quod innatum nato fortius, & quod infectum *fatto* validius? Quia quod, ut esset, nullius eguit Auctoris, multo sublimius erit eo, quod, ut esset, aliquem habuit auctorem. *ibid.* c. 18. Again : Habes sophiam, prior autem abysso genita sum, dicentem; ut credas abyssum quoq; genitam, id est, factam; quia & filios facimus, licet generemus. Nihil interest facta an nata sit abyssus, dum *initium* detur illi. *ibid.* c. 32.

One, do (1) "equalize" and join together the two Persons; he expressly explains himself to mean, not that the Son is equally Supreme with the Father, but that as the Son derives his Substance and Being from the Father, so their Unity is preserved by the Father's Love towards the Son, and the Son's Obedience to the Will of the Father. In how large a sense These Writers used the Word, equalize; appears from That of Tertullian, where he says that Men "by Fasting are made Equal (2) to God; and That of (3) Irenæus, where he says, that Man in This Life "has received Grace in Part only, and is not yet Equal or Like to his Maker."

The next Author you refer to, is Clement <sup>p. 22.</sup> of Alexandria; who says (4) that our Lord is "the divine Word, really and manifestly God, equaliz'd to the Supreme Lord of the Universe, because he was his Son, and the

(1) *Unum dicit, neutrali verbo; quod non pertinet ad singularitatem, sed ad Unitatem, ad similitudinem, ad conjunctiōnem, ad Dilectionem patris qui filium diligit, & ad obsequium filii qui Voluntati patris obsequitur. Unum Sumus, dicens, ego & Pater; ostendit duos eis quos Aequat & jungit. Adv. Prax. 22.*

Concerning That Passage in Tertullian, *Parem sibi faciens, &c.* See above, p. 31.

(2) *Tanta est circumscripsi vietus prærogativa, ut Deum præstet homini contubernalem, parem reverā pari. Si enim Deus aeternus non esuriet, ut testatur per Esaiam; hoc erit empus quo homo Deo Adequatur, cum sine pabulo vivit. De Jejun. c. 6.*

(3) *Qui ex parte acceperit Gratiam, & qui nondum Aequatis vel similis sit Factori. lib. 2. P. 169.*

(4) *O θεῦ λόγο, ὁ φαρεράτος ὄντως θεός, ὁ τῷ σλεσσότητῶν ἀποτελεῖ ὅτι ἡ θεοῦ ἀντί, καὶ ὁ λόγος ἡνὶ εἰ τῷ θεῷ. Admo-  
rit. ad Gent. P. 68.*

"Word was in God." Yet 'tis plain He did not hereby mean that Christ was himself  
 p. 53. 57. "The One Supreme God," in "the same Sense  
 "and in as High a Sense as the Father him-  
 "self;" Because the very Word, equalized,  
 implies an Exaltation, a Delegation or Com-  
 munication of Power and Authority from Ano-  
 ther : Nor can it with Any Propriety be said,  
 that The One Supreme God is Equalized or  
 Made equal to Another: Eusebius (1) ex-  
 presseth the Sense of Clement, when he says  
 that Christ is "placed on the same Throne  
 "with the Father;" that "the Supreme  
 "God has placed him upon the Throne with  
 "Himself," and that he "is honoured with  
 "the Father's Divinity;" or, in our Lord's  
 own words, *is sat down with the Father on*  
*His Throne*, Rev. 3, 21; having Received  
 from the Father, Dominion over all Things;  
 even all Power in Heaven and Earth.

It must, however, be confessed, that in  
 Clemens's first Writings, his *Admonition* and  
*Pedagogue*; there are some very sublime Ex-  
 pressions, which, if taken literally, would fa-  
 vour either *your* Notion, or the *Sabellian*. As  
 when he says, "(2) "both one, [εν, one Thing] viz. God :" And  
 that (3) the *God of the Universe*, who is

(1) Σύνθρονος τῆς πατρός. Again: ὁ ἀνωτάτω θεὸς σύνθρονος τὸν  
 εἰλεύτερον, καὶ ἡμῶν κύριον, εἴσεται καθίσεσθαι. Demonstrat. Evang. lib. 5.  
 cap. 3. πατρικῆς θεότητος τετραμηνών. De Eccles. Theolog. lib. 3.  
 c. 6.

(2) "Ἐν τῷ ἄμφω, ὁ θεός" Pedag. lib. 1. c. 8.

(3) Ως εἶπει ταῦτα ἀληθεῖας καταφανές το, τὰς συμπάντας θεὸν εἴδει  
 μένον εἶναι, ἀγαλμα, σήμαντα, δημιουργόν, οὐδὲ το πατέρι ibid.

“ One only, Good, Just, and Maker of all Things, is the Son in the Father.” But that These are indeed only highly Rhetorical Expressions, appears from Other Passages both in the same Books, and also more remarkably in his Later and larger Writings. Presently after the Passage, wherein he affirms the *Word* to be equaliz’d to the Supreme Lord of the Universe, he adds, that He (1) “ sprung from the Will of the Father.” Elsewhere he calls him the “ Inspector (2) of our Hearts, by the Will of the Almighty.” And declares in Words very strong and expressive, that in the “ Creation” of the World, and in all other Dispensations, “ he (3) Ministers to the WILL of the Father.” And that therefore he is the (4) “ Second Cause, by whom all Things were made according to the Will of the Father.” And he represents him, (even under the Character (5) of “ God the

(1) Εξ ἀντῆς ἀνατίθεται τῆς πατρικῆς βελήσεως. Admonit. P. 69.

(2) Τού χώρου Ἰησοῦ, τὸν τῷ πατοχριτορικῷ θείματι ἐποκονοεῖ τῆς καρδίας μῶν. Stromat. 4. Concerning which words, See Dr. Clarke’s Script. Doct. p. 294, 2d Edit. p. 326, 1st, Edition.

(3) Δημοσργὸς θείματι πατρός; Admonit. P. 75. Θέσσ σὺ ἀνθράπος γέγονες—πατρικῷ θείματι διάκονος, Pædagog. lib. 1, c. 2. ἡ οὐσία φύσις, ἡ τῷ μόνῳ παντοχριτορικῷ προσεγγείστη, ἡ πάντα διατέσσεται κατὰ τὸ θέλημα τῷ πατέρος. Stromat. 7. P. 702. Φθονοφόρος ἐπέρι τοῦ θείματος τῷ πατέρῳ, καὶ μοχλιστὴ ἐξυπηρετῶν τῷ Θεῷ ἀγαλλεῖ καὶ παντοκράτορος θείματι πατρός; ibid. p. 703. Βέβηλος ἀπάντων τῶν ἔγγαλων, θείματι τῷ παντοκράτορῷ πατρός, αἵτοι ὁ οὐρανούς κατέστησεν ibid. p. 704. εἰς θείματος πατρὸς κυβερνῶντι τῷ τῶν πάντων σωτηρίᾳ; ibid.

(4) Τὸν οὖν δὲ, δεύτερον [αἵτοι] εἰς πάντα ἐγένετο κατὰ βέλησιν τοῦ πατέρος. Stromat. 5. P. 598.

(5) Ἀμφὶ τὸ ἀγένεντον καὶ ἀνάλεπτον καὶ μόνον ὄντας θεόν, συμμενούτῳ μηδὲν τοῦ θεοῦ λόγῳ. Admonit. p. 74. Μόνον εἶναι τὸ μόνον θεόν. Stromat. 7. p. 711.

"Word,) joining in Hymns of Praise to the  
"Unoriginated and Only True God;" styling  
the Father thus "The only true God;" and  
elsewhere, "the (1) alone one God Supreme  
"over all." Nay, he presumes to style the  
Son (in allusion, I suppose, to *Prov.* 8, 22,)  
"the (2) Wisdom which God first created."  
Upon Account of which Expressions, he is  
censur'd by (3) *Photius*: Who tells us more-  
over, that in his *Hypotyposes*, which were the  
*last* of his Writings, he (4) depressed the Son  
into the Rank of Creatures: Which yet per-  
haps may be nothing more, but his Applica-  
tion of That Text, *Prov.* 8, 22, according to  
the LXX. If now these latter Passages,  
which I have cited out of *Clement*, contain  
literally his *deliberate Opinion*; the former  
Passages may possibly be accounted for, by an  
Oratorical Warmth and Zeal. But if the  
Former Passages be understood (as you sup-  
pose they ought) literally; 'tis manifest no-  
thing but a real Change of Sentiments could  
possibly lead him to choose the *Latter Ex-*  
*pressions*: Which are such, both in This and  
All the Other Primitive Writers, as perpetu-

(I) "Οτι Θεος και πατηρ εις και μόνος ὁ παντοκράτωρ" ibid. p. 733.  
ο τῷ ἐντι μένος εἰς παντοκράτωρ, — σώζειν Διὸν ιδεῖ. ibid. p. 705.

(2) Εἰτα τῆς σερίσεως τῆς πρωτοκίνητος τῷ θεῷ. Stromat. p. 591.  
Ἐν μὲν τῷ ἀργεντίνῳ ὁ παντοκράτωρ θεός εἴναι καὶ τὸ προσεγγίνετον, οἷον  
τὸ μέντα ἐγγένετο. — Εἰς τὸν δὲ θεόν τὸν ὁ θεός, οὐ αρχὴν τῶν  
απανταχών ἐπιλογῶν, μηδεναν τὸ πρωτόγονον οὐδὲ τὸ πετρός γηράφει, συνειδή-  
ακριβῶς τὸν, εν αρχῇ ἐπιλογῶν ὁ θεός τὸ εἰρανόν καὶ τὸν γῆν. Strom.  
lib. 6. p. 144.

(3) Cod. 100.

(4) Tuy vậy sis *criticus* diceret ibid,

ally force you into the absurd Inconsistency of confounding a Priority of mere Order, (which expresses a perfect Co-ordination of Persons equally Supreme in Authority,) with a Subordination of Authority and Dominion, (which is the Character of Persons not equally Supreme in Authority.)

Three other Writers, whom you refer to P. 22, as “speaking of Father and Son together as ‘The One God;’” and from whence you infer, that they thought the Son to be himself *The one Supreme God*: viz. *Origen*, *Lactantius*, and *Eusebius*: are evident Instances, how strange an Abuse may be made of Quotations and Second-hand Representations. For These Three Writers do, of All Antiquity, most clearly, fully, and expressly insist, throughout their Whole Works, on the direct contrary to your Notion; as I have shown at large (1) above. The single Passage of *Origen*, cited first by Dr. *Clarke*, which (I suppose) you here refer to, and which you cite afterwards more than once; is That, where he says; “we (2) ‘worship therefore, in the manner I have ‘explained, One God, the Father, and the ‘Son.’” Whether *Origen* in this Place applies the Words, *One God*, to the *Father singly*, or to the *Father and Son together*, (which he nowhere else does,) is not clear; the Passage admitting either Sense. But be that as it will, it is in *Neither Sense* at all to *Your Purpose*. For

(1) P. 4, 5, 10, 13, 15, 23, 28, 31, 46, 49, 56, 66, 70.

(2) Ἐντεῖον τὸν ὁμοιόδιδικαπερ, τὸ πατέρα, καὶ τὸν δεύτερον εἶναι οὐδὲν. Adv. Celſ, lib. 8. p. 386.

## Of the Unity of God.

Origen in this very place explains at large, both how the Father and Son are *One*, and also what sort of *Worship* is (in his Opinion) to be paid to the Son : Which you ought to have taken Notice of. Upon Origen's having asserted the Worship of One God, *Celsus* objects, that, besides the *One God*, Christians worshipped moreover Another Person, who had appeared lately in the World, and was the Minister of the One Supreme God. To this, Origen replies: " Had *Celsus* understood That Expression, *I and the Father are One*, [etc], *Unum*, *one Thing*;] and That Prayer of the Son of God, that they may be one, even as we are one, he would not have thought that we worshipped any other besides Him who is God supreme over all : For, says he, the Father is in me, and I in the Father. Now if any one shall hence be afraid lest we shou'd go over to the Opinion of Those who deny the Father and Son to be two distinct Subsistencies, let him consider That Text, all that believed were of one Heart, and of one Soul; and then he will perceive the Meaning of this, *I and the Father are one.*" Immediately after which, follows the Passage above recited. The Sense of the Whole therefore plainly is, that Christians, worshipping the Father and the Son, still worshipped but one God, because they worshipped the Father By or Through the Son. For so Origen goes on, in That very place, distinctly and expressly to explain himself. " The Father and the Son,

## Qu. II. Of the Unity of God.

“ Son, says (1) he, are Two Things in Subsistence ; but in Concord, Agreement, and Sameness of Will, they are One.” — “ We worship therefore the Father (2) of Truth, and the Son who is Truth : — Putting up our (3) Prayers TO the one Supreme God, THROUGH his only begotten Son ; entreating Him as our High-Priest and the Propitiation for our Sins, to offer up our Prayers TO Him who is the Supreme God over all.” Further, to show that he had no Thoughts of what you would have your Reader infer from his Words; he expressly affirms it, a little after, to be the (4) Christian Doctrine, “ that the Son is not Superior, but Inferior to the Father ; agreeably to our Lord’s own Words, *The Father that sent me, is Greater than I.*”

The Next Author is *Lactantius*. Whose <sup>P. 22.</sup> Words, which you refer to, had you cited at large, you would have needed no other Con-

(1) Τὸν πατέρα καὶ τὸν ὄντα, ὅντα δύο τῇ ϕωσάγει πρόγραμμα, ἡ τῇ ὄμοιοις, καὶ τῇ συμφωνίᾳ, καὶ τῇ ταυτοτητὶ τοῦ βελκυπότος. Adv. Cels. P. 386.

(2) Whence he concludes that the Father is [μείζων ἀλήθεια] a Greater Truth. Comment. in Joh. P. 70. Which, to show the true Spirit of Controversy, his Adversaries so represented, as if he had said that “ *the Son of God, when compared with the Father, is a Lie.*” Augustin Hæref. 43.

(3) See the Words. cited above, p. 42. See also above, p. 10; & 23. and below on Query XVII.

(4) Φαμέν τὸν ὄντα, ἐκ ψυχοτέρου τοῦ πατέρος, ἀλλ’ ϕωσίστερον τῷ τοῦτο λέγομεν, ἀντῷ πειθόμενος εἰπόντι τὸ, ὁ πατὴρ, ὁ πέμψας με, μείζων με ἐστι. Adv. Cels. P. 388.

futation. (1) " Now (says he,) let us teach  
 " [the Christian Doctrine] concerning the  
 " Unity. When we say that the Father is  
 " God, and the Son is God, we do not alien-  
 " ate or separate them from each other ;  
 " because the Father cannot be without the  
 " Son, nor the Son be separated from the Fa-  
 " ther ; since neither can the Father be called  
 " Father without the Son, nor the Son be  
 " begotten without the Father. Seeing there-  
 " fore the Relation of Father makes the Re-  
 " lation of Son, and the Relation of Son  
 " makes the Relation of Father ; there is  
 " One Mind, One Spirit, One (2) Substance in  
 " Both. But the one [the Father] is as an ex-  
 "uberant Fountain, the other [the Son] as a

(1) Nunc de *Unitate* doceamus. Cum dicimus deum pa-  
 trem, & deum filium, non diversum dicimus, nec utrumque  
 secernimus, quia nec pater sine filio potest, nec filius à patre se-  
 cerni; siquidem nec pater sine filio runcupari, nec filius potest  
 sine patre generari. Cum igitur & pater filium faciat, & filius

patrem : una utriq; *Mens*, unus *Spiritus*, una \*  
*Substantia* est; sed ille quasi exuberans *fons* est,  
 hic tanquam desfluens ex eo *rivus*; ille tanquam  
*Sol*, hic quasi *Radius* à sole porrectus. Qui quo-  
 niam *Summo* patri & *Fidelis* & *Carus* est, non se-  
 paratur, sicut nec *rivus* a *fonte*, nec *Radius* a *Sole*. — Propiore uti exemplo libet. Cum

\* Whether the Word *Substantia*, be here taken in the Metaphysical Sense, is not very certain. See above, p. 55.

quis habet filium, quem unicè diligit, qui tamen  
 sit in Domo & manu Patris; licet ei Nomen domini, potesta-  
 temq; *Concedat*; civili tamen jure & domus una, & unus do-  
 minus nominatur. Sic hic mundus, una Dei domus est; & fi-  
 lius ac pater, qui unanimis incolunt mundum, *Dens Unus*, quia  
 & unus est tanquam duo, & duo tanquam unus. Neque id  
 mirum; cum & filius sit in Patre, quia pater *diligit* filium, &  
 pater in filio, quia *voluntati patris* fidekiter *PARET*, nec un-  
 quam faciat aut fecerit, nisi quod pater aut *Voluit*, aut *JUS-*  
*SIT*. *De vera Sap. lib. 4. §. 29, P. 446, 447.* See above,  
 p. 55, & 63.

(2) See above, p. 55.

" Stream running out of it : The one is as  
 " the Sun, the other as a Ray extended from  
 " the Sun. Who, because he is *Faithful* and  
 " *Dear* to the Supreme Father, is not separa-  
 " ted from him, even as the Stream is not  
 " separated from the Fountain, nor the Ray  
 " from the Sun.—I will use a still more fa-  
 " miliar Instance. When any one has a Son,  
 " whom he entirely loves, who is in the Fa-  
 " mily, and under Subjection to his Father ;  
 " though his Father invests him with the  
 " Title and Power of Lord, yet in the legal  
 " and civil Acceptation 'tis still but one Fa-  
 " mily, and one Lord. So this whole World,  
 " is the one Family of God ; and the Son  
 " and Father, who dwell together in *Con-*  
*cord*, are *One God*, because One is *as* the  
 " two, and the two *as* One. And no won-  
 " der ; seeing the Son is in the Father, be-  
 " cause the Father *loves* the Son ; and the  
 " Father is in the Son, because the Son  
 " *faithfully Obeys the Will* of the Father, nor  
 " does he or ever did any thing, but what  
 " it was the Father's *Will* and *Command* that  
 " he should do". And presently after, he  
 adds ; (1) " There is One only Supreme God,  
 " who is *unoriginated* ; because he is the  
 " Original of Things ; and in him, both the

(1) *Unus est solus* —— *Deus summus, carens origine* ; quia  
 ipse est origo rerum : & in eo simul & filius, & *Omnia* conti-  
 nentur. Quapropter cum mens & voluntas alterius in altero  
 est, vel potius una in utroque ; merito *unus Deus* uterq; ap-  
 pellatur. —— Non potest igitur *ille Summus ac Singularis*  
*Deus*, nisi per *Filium*, coli. *ibid.*

“ Son and *All Things* are contained. Where-  
“ fore since the *Mind* and *Will* of the One is  
“ in the Other, or rather one *Mind* and *Will*  
“ is in Both ; they are both rightly styled *One*  
“ *God*. — The *Supreme and only God* there-  
“ fore, cannot be rightly worshipped, but  
“ *Through his Son.*”

This is the Sum of *Lactantius's* Notion; very agreeable to the forecited Passages of *Origen*. And how little he thought of an equal Supremacy of Authority, is very apparent. He thought, according to the Philosophy of those Times, that the Son was originally contained mentally in God, (as he thought Angels also were,) and that he (1) was emitted out of him, and generated (*ετεμένος*, as some of the Antients express it) by an act of the Father before the Creation of the World, i.e. a self-existing Person having Life in himself, and styled The Word as being the Revealer of the Will and Doctrine.

(1) Quod ille Mag. Iacobus est Doctrina Dei; — quod ipsum primò locutus est, ut per eum ipse ad nos loqueretur; — merito igitur *Cosm. 3. c. 11. 11. Dei* dicitur; quia Deus procedentem de ore locutus est, quem non utero sed Mente conceperat, in exegesi illius quendam Majestatis suæ *Virtute ac potentiâ, in factum, quod est tunc in genere sapientiae* vigeat, comprehendit. *Iacob. 14. 16. 4. 5. 8. Pag. 371.* Again: Deus Machinæor centauri regnum, in equum præclarum hoc opus mundi adorat, sanctum & corruptibilem Spiritum genuit, quem filium natus, iacet. *Id. p. 6. 2. 364.* Again: Cum esset Deus ad excoxitandum præiemissimus, ad faciendum solertissimus; antequam ordinetur hoc opus Mundi, quoniam pleni & consummati boni fons in ipso erat, — ut ab eo Bono tanquam rivus oriatur longèq; proflueret, *proximitate similem* sui Spiritum, qui esset Virtutibus dei patris preceps: Deinde fecit alterum, in quo indoles divinitatē spiris non permanens. *De Orig. Error. lib. 2. c. 8.*

of God. On Account of their inseparable *Unity*, and the *Love* of the Father to the Son, and the entire *Subjection* and *Obedience* of the Son to the *Will* and *Commands* of the Father, they are in effect (according to *Laetantius*) *One God*; the Father acting in all Things by the Son, and having (1) given to him (what he did not assume to Himself) the *Title* and *Power* of *Lord* and of *GOD*.

The next Writer you alledge, is *Eusebius*; p. 22. whom you cite out of *Socrates* (a very partial Historian,) acknowledging “*One God in Three Hypostases.*” In what sense *Eusebius* may possibly be supposed to have used these Words, consistently with his *known Notions* in these Matters; is not here material to inquire.

(1) Ille verò exhibuit Deo fidem; docuit enim quod unus Deus sit, eumq; solum coli oportere; nec unquam *se ipse Deum* dixit, quia non servaslet fidem, si missus ut Deos tolleret & Unum assereret, induceret Alium præter Unum. Hoc erat, non de Uno Deo facere præconium; nec ejus qui miserat, sed suum proprium negotium gerere; ac se ab eo, quem illustratum venerat, separare. Propterea, quia tam fidelis extitit, quia sibi nihil prorsus assumpsit, ut mandata Mittentis impleret; & sacerdotis perpetui dignitatem, & Judicis Potestatem, & Regis summi honorem, & DEI nomen accepit. i. e. *Christ was faithful to God; for he taught that there is but One God, and that He only is to be worshipped. Nor did he ever call Himself God; because he had not been faithful, if, being sent to take away the Many Gods, and to declare the One, he had introduced any other besides the one. For this would have been, not preaching the One God, nor doing the Work of Him that sent him, but his own Work; and so he would have separated himself from Him, whom he came to declare. Now because he was so Faithful, and assumed nothing to himself, but only performed the Commands of Him that sent him; therefore he was invested with the Dignity of an everlasting High Priest, the Honour of a Supreme King, the Power of a Judge, and the Name [or Title] of GOD.* Laetant. lib. 4. c. 14.

But Who could have imagined you would have descended so low, as to cite (1) *Socrates* for the Sentiments of *Eusebius*, whose *own* very large Works are extant at This Day?

P. 22. *Irenæus*, *Athenagoras*, and *Hippolytus*, whom you here likewise refer to, as “*speak-ing of the Father and Son together, as The One God* ;” do in reality say nothing like it. The Passages you bring from the two former, shall be considered presently. That which you here cite from (the uncertain Authority of) *Hippolytus*, is not *To* your Purpose, but really against it. Instead of speaking of Father and Son together as being (in *your*  
P. 53, 57. Sense) *The One*, “*The One Supreme God*,” God “*in the same equally High Sense* ;” he speaks that which is utterly inconsistent with it. For though he seems to aim at including the *Son and Spirit*, in *some* Sense, in the *One God*; yet at the same time he *expressly af-*

(1) *Petavius* makes the following Remark upon this Passage of *Socrates*. *Socrates* falsò, atq; ejam imperitè, catholicum *Eusebium* fuisse probat ex eo, quod *eu. deo. c. trinit. cap. viii.* professus est. Quod esse *Commentarium*, ex iis constat que hactenus retuli. “*Socrates falsely and ignorantly pretends that Eusebius was Catholick, in that he professed one God in three Hypostases; The Falsity of which appears from what I have already related.*” *De Trinit. lib. 1. c. 12.* And *Nicephorus Callixti* observes upon the same History of *Socrates*, relating to *Eusebius*; *τοιναντες οι επειρ Σωκράτης παρατίθει, διηγεῖσθαι παραπλανεῖσθαι τοις θρηματοῖς Ευσεβίῳ παρατίθενται εἰς τὸ βελάνην ἀν μᾶλλον εἰς τοις θρηματοῖς τοιοῦτον οὐχι καθόλει εὑχλητούς τοιοῦτον τάχα ιπελλάσσειν, οὐ μᾶλλον ἔπειδη δικαιούσειν.* “*Socrates, in producing these and other Things, endeavours to prove Eusebius to be Orthodox. Formy Part, I could wish he was so, but the Catholick Church has esteemed otherwise of him; whose Judgment we ought rather to follow.*” *ibid. apud Petavy.*

cribes to the Father, not (as you do) a “Priority of Order” only, but a real Supremacy of Authority and Dominion; which (you must always remember) is indeed the only material Point in Question between us. His Words are: (1) “There is but one God; For it is the Father that COMMANDS, the Son that OBETS, &c. And, to show that he did not mean what you pretend, he subjoins immediately: (2) “For by this Trinity the Father is glorified; for it is the Father who WILLED, and the Son who ACTED thereupon.” Which Son, or Word, he afterwards tells you, “the Father begat, when he (3) willed, and As he willed to beget him.” And, He is (4) “subject (says he) to the Father, as to his God.” Again: (5) “Who will not declare that there is but one God?” Which One God, is the Father.” Again: (6) “There is one God in whom we ought to trust, who is unoriginated, impassible, immortal, doing all Things AS he WILLS, and WHEN he WILLS.” And he shows presently after, (7) how the Father created all Things by the

(1) Εἴς γάρ ἐστιν ὁ Θεὸς· ὁ γάρ κελεύων πατήρ, ὁ δὲ ἀπακέαν οὐδεὶς, τῷ δὲ συνετίθεντος πνεῦμα. Contra Noët. p. 16.

(2) Διὸ γάρ τῆς τελεός πάντης, πατήρ δέξασται πατήρ γάρ ιδέατον, οὐδὲ ἐποίητον. [Which is the same as what he said just before; πατήρ ἐντέλλεται, λόγος ἀποτελεῖ. P. 15.]

(3) Οὐτερ βαλιθεῖς ὁ Θεὸς πατήρ ἐγένητον, ως ιδέατον. P. 18.

(4) Πάνταν κρατεῖ, οὐτοῦ δὲ πατήρ——πατέρα ιδον καὶ Θεὸν ὡμολόγητεν. P. 10.

(5) Τίς γάρ εἰς ἔρει, ἔνα Θεὸν εἶναι; —— εἴς Θεὸς ὁ πατήρ. P. 7, 8.

(6) Εἴς γάρ Θεός ἐστιν ὃ δὲ πιστεῖν, ἀλλ' ἀγένυντος, ἀπικήσις, ἀπώντος, πάντα ποιῶν, ως θέλει, καθάς θέλει, ὅτε θέλει. P. 12.

(7) P. 13.

*Word*, whom he *begat*, or *emitted* from himself, before the Creation, and in order to create the World *By Him*. Are These, Arguments that he thought the Son to be, in your Sense, himself “*the One Supreme God? God in the same and in as HIGH a Sense as the Father himself?*”

P. 22. I proceed to *Irenæus*; who, you say, “expressly declares that the Son is not excluded from being the One Supreme God.” And where does he declare so? The Passage which at first Sight, and when standing alone in a Citation, appears neareit, of any in his whole Works, to such an Assertion; is what you here mention not at all, but afterwards in your 34th Page, upon another Occasion, where it shall be taken notice of in its Place. The Proofs you here rely on, are contained in the following Passages. *Irenæus* (1) says, that “*the Whole Scriptures declare the One and Only God, excluding all others, to have made all Things by his Word.*” This is your own Translation. And your Remark upon it, is; “*Others are excluded, but not his Word, that is, his Son, by whom he made all Things.*” The Sense of *Irenæus* then, according to You, is This; that *The One and Only God, the Father and the Son, made all Things by his Word or Son.* Besides; you do not consider the Absurdity of supposing all Things to be made [dix] by or through *The One Supreme God.*

(1) Universæ Scripturæ—*unum & solum Deum, ad excludendos alios, prædicant omnia fecisse per Verbum suum.* Lib. 2. c. 46. P. 172. Grab.

Which word, *BY* or *Through*, in This Kind of Construction, where one Person is said to act *BY* another, necessarily supposes *Ministration*, which is inconsistent with *Supremacy*. And accordingly *Irenæus*, with all the Ancients unanimously, says that God *COMMANDED* the *WORD*, when he made all things *BY* Him; (*See above, p. 19.*) And he frequently declares expressly the *Father* to be the (1) *only God Almighty* [or *Supreme over all,*] the (2) *one and only true God*: And sets forth (as I shall shew further hereafter,) the *Subjection* of the Son to the Father, in the strongest and most expressive Terms.

You add, that *Irenæus* says; “*God made all p. 23. Things by HIMSELF; interpreting HIM-SELF, by his Word and by his Wisdom; that is, his Son and the Holy Spirit.*”

The first (3) Part of the Passage you here cite, is in the 55th Chapt. of the 2d Book; Where *Irenæus* says, that “*the One only God, the Maker of all Things,—who is the Father,—made them By Himself, that is, by his Word, and by his Wisdom.*” The Words

(1) Μόνος θεός παντούς τριώς. lib. 1. c. 13. P. 79.

(2) Unum & Solum verum Deum. lib. 4. c. 69. Again; Solus Unus Deus Fabricator. lib. 2. c. 55.

(3) Fecit ea per semetipsum; hoc est, per verbum, & per sapientiam suam. *And a little before:* Ipse a semetipso fecit liberè, & ex sua potestate, & disposuit & perfecit omnia, & est substantia omnium *Voluntas ejus.* Solus hic Deus invenitur, qui omnia fecit, solus omnipotens, & solus Pater, condens & faciens omnia — *verbo Virtutis sua,* & omnia aptavit & dispositi sapientia sua, & omnia capiens, solus autem à nemine capi potest. *Thus also Hermas;* *Ipse capax Universorum, fortis immensus est.* lib. 2. Mandat. 1.

are plainly an Allusion to, and a Paraphrase of *Isaiah 44, 24*, “*The Lord that maketh all Things, that stretcheth forth the Heavens — by Myself.*” Which words *Irenæus* so understands, as to signify, not that *the Father* did all in his *own Person*, but by the *Ministry* [*inenarrabile ministerium*] of his *Son* and *Spirit*, by whom the *Will of the Father* is as *punctually* performed, as the *Will of a Man* is by his *Own Hands*. Whereas, on the contrary, many of the Antient Hereticks fancied the World to have been made by *Angels* far *remote* from God, and not acting in *immediate obedience to his Will*. The *Second Part* of the Passage you cite, is in the *37th chap. of the 4th Book*: Where *Irenæus* says; (1) “God has always present with him his Word and Wisdom, the Son and Spirit, *By whom, and in whom,* he made all things according to *his own Free Will and Pleasure.*” In which Passage he plainly ascribes (as he does every where else) to the *Father Alone*, the *whole Supreme Power and Authority*; And both in These and the preceding Words, represents the Son and Spirit to be as it were God’s *Hands*, by whose *ministratior* He (according to *his own free Will and Pleasure*) *form’d* and *fashion’d* the World; having first (as he intimates in the lines pre-tently following,) produced “*the (2) Sub-*

(1) Adest enim ei semper verbum & sapientia, filius & Spiritus, per quos & in quibus omnia liberè & sponte fecit. Lib. 4. c. 37.

(2) Ipse a semetipso substantiam Creaturarum — accipiens. ibid.

"stance of the Creatures from Himself," i. e. from his own original, underived Power. To which Purpose he cites with Approbation a remarkable Passage of (1) *Hermas*: And adds presently after, that the Son (2) "RECEIVES the Power of all Things from Him, who is the One God, the Father who is above all; Agreeably to our Lord's own Words, All Things are delivered unto me from my Father." Which Power or Dominion Irenæus supposes to have Then become (3) Plenary over all Things both in Heaven and Earth and under the Earth, when he had been Incarnate and was Risen from the Dead.

You add another "Passage or two" from Irenæus, "to show that he looked upon the Son as the Only True God, as well as the Father. He observes (you say) that the Holy Scriptures never call any Person Absolutely God or Lord, besides The Only True God; and yet presently after takes Notice, that both Father and Son are by the same Scriptures ABSOLUTELY so called. For though Abs-

(1) Καλῶς ἐν εἶσαι ἡ γραφὴν ἡ λέγεται περὶ τῶν πάντων ποιῶντος, ὃς εἰς εἶσαι ὁ Θεὸς, ὁ τὰ πάντα ποιῶν, καὶ καταπτίσων, καὶ ποιῶν, εἰς τὰ μὲν ὄντας εἰς τὰ εἶναι τὰ πάντα. *ibid.*

(2) *Unus Deus Pater, qui super omnes.* — Similiter autem & Dominus, *Omnia mihi, inquit, tradita sunt a Patre meo.* — Ab eodem, qui omnia verbo fecit & sapientia adornavit, *Accipiens omnium potestatem.* *ibid.*

(3) *Agnus qui occisus est, [&] sanguine suo redemit nos; ab eodem, qui omnia Verbo fecit, & sapientia adornavit, accipiens omnium potestatem, quando verbum caro factum est; ut quemadmodum in cœlis principatum habuit verbum Dei, sic & in terra haberet Principatum, quoniam homo iulus;* — *principatum autem habeat eorum quæ sunt sub terra, ipse primogenitus mortuorum factus.* *ibid.*

“ Iutely be not there express’d, yet (you tell us) ’tis necessarily implied, and is undoubtedly the Author’s Meaning.” And in your Marginal Note, you would perswade your Reader further, that he “ applies the Title of Solus Deus to Christ, lib. 5, c. 17.” Now nothing, I think, can be more evident, than that *Irenæus* in these very Chapters, from whence you would have your Reader infer that he look’d upon the Son to be “ *The Only true God*, ” intended to show directly on the contrary, that the *Father alone* is (*absolutely* speaking, and in the *Supreme Sense*) *The Only true God*; and that the Son *RECEIVES* all Power and Authority from him, and is on *This Account justly* stiled *Lord* and *God* also: the Father being the *Supreme God*, and *Lord of all*, even of the Son himself, at the same time that the Son is *justly and truly* stil’d *God*. The *True and Only God*, mentioned in your *first Passage*, is evidently meant of the Father; As appears both from the (1) *Words themselves*, and also from their having a direct *Reference* to what he had before proved in the *Sixth Chapter*, out of which your *Second Passage* is taken. The first words of which *sixth Chapter*, [Neq; igitur, *Neither Therefore, &c.*] show that the Person who is there stiled “ *definitively and absolutely*

(1) Manifestè ostensum est, quoniam nunquam neq; *prophete*, neq; *Apostoli*, alium Deum nominaverunt, vel Dominum appellaverunt, *præter verum & solum Deum*. To which you ought to have added the *Words immediately following*: *Multo magis ipse dominus*, qui & Cæsari quidem quæ Cæsaris sunt, redi jubet; & quæ Dei sunt, Deo. lib. 3. c. 8.

*God,*" is That Person concerning whom in the whole preceeding Chapter *Irenæus* had at large been proving that (1) *Christ would not have preached him to be God, and the God of the Universe, and the Supreme King, and His Father, had he known him to be [what the Valentinians pretended] the Product of &c.* And that (2) *the Apostles of our Lord, taught the Nations to worship the True God; and to wait for HIS Son Jesus Christ, who redeemed us with his Blood.* Then follows the Passage you imperfectly cite, which is the Conclusion of the preceeding Argument: (3) "Neither therefore  
 " would our Lord, nor the Holy Spirit, nor  
 " the Apostles, have call'd *HIM* God, abso-  
 " lutely and *efinitively*; who was not God,  
 " God trul, [or, the True] God. Neither wou'd  
 " they have called any one *Lrd* personally,  
 " (or, *in his Own Person,*) but God the Father,  
 " who is *Lord of all*; and his Son, who

(1) *Veritas ergo dominus noster existens, non mentiebatur: & quem sciebat esse Labis fructum, non utiq, deum confiteretur, & Deum omnium, & Summum regem, & Patrem suum.*  
*lib. 3. c. 5.*

(2) *Gentes autem iterum docebant Apostoli, ut —— Verum colerent Deum, —— & ut expectarent filium ejus Iesum Christum, qui redemit nos de Apostasia Sanguine suo.* *ibid.*

(3) *Neq; igitur dominus, neq; Spiritus Sanctus, neq; Apostoli, eum qui non esset Deus, definitivè & absolute Deum nominassent aliquando, nisi esset verè [in editis, Verus] deus; neque Dominum appellassent aliquem ex sua persona, nisi qui dominatur omnium Deum patrem, & filium ejus, qui dominum Accepit a patre suo omnis conditionis; quemadmodum habet illud, dixit dominus domino meo, &c. —— Verè igitur cum pater sit dominus, & filius verè sit dominus, —— filium significat a Patre Accepisse potestatem ad judicandum Sodomitas propter iniquitatem eorum.* *c. 6.*

" RECEIVED from his Father the Dominion over the whole Creation ; as the Psalmist hath it, *The Lord said unto my Lord, &c.*" After which, he observes that the Son is That Lord who rained upon Sodom and Gomorrha Fire and Brimstone from the Lord out of Heaven ; " having RECEIVED from the Father Power to judge the Sodomites for their Iniquity." Then he proceeds to show, that the Son is stil'd *God* as well as *Lord*, from that Passage of the Psalmist ; *Thy Throne, O God, is for ever and ever* ; —— wherefore *God, even Thy God, hath Anointed Thee, &c.* Showing in what Sense the Son is *God* ; Not as being so in the Supreme and Absolute Sense, which is directly contrary to his Whole Reasoning ; but as being (1) *God's Anointed, Our Lord, and Our God.* And as an undeniable Evidence, that the Person, who in This and the whole foregoing Chapter is by *Irenæus* asserted to have been preach'd both by *Christ himself* and his Disciples as *God absolutely or The one true God*, is no other than the Person of the *Father* ; he concludes with a most solemn Prayer to God the Father, " who is, he says, (2) *the Only and True God; through our Lord Jesus Christ.*" This is the plain and entire Sense of *Irenæus* in These Passages, which you have very imperfectly offer'd to your Reader. Nor can any

(1) Dei Appellatione signavit Spiritus & eum qui ungitur filium. ibid.

(2) Qui es solus & verus Deus, super quem aliud deus non est, per dominum nostrum Iesum Christum. ibid.

thing be more clear and evident, than that the Sense of *Irenæus*, throughout his whole Writings, is, that *God the Father alone* is (1) *God absolutely*, the *One God Almighty*, and (in the *Eminent or Supreme Sense*) *the Only True God*. I refer you to several Passages in the Margin; and shall here transcribe One only, which lay before you (had you been pleased to observe it,) and which the Author gives as the Sum and Explanation of what he had before prov'd.  
 " (2) It being (*says he*) plainly prov'd al-  
 " ready, (which shall also be yet more evi-  
 " dently shown hereafter) that neither the  
 " Prophets, nor the Apostles, nor our Lord

(1) Τῇ δὲ Ἰωάννῃ ἡνὶ δέοντι παντοκράτορε, καὶ ἡνὶ μονογενῆ χριστὸν Ἰησὸν καρύστου· lib. I. c. 1. P. 41. Again; ἡ μὲν ἐκκλησία παραδιδόσσει τῷ εἰς ἡνὶ δέοντι πατέρᾳ παντοκράτορα πίστιν, καὶ εἰς ἡνὶ χριστὸν Ἰησὸν. lib. I. c. 2. Again: Cum teneamus autem nos regulam veritatis, id est, quia sit unus Deus omnipotens, qui omnia condidit per verbum suum: Hic Pater domini nostri Jesu Christi. lib. I. c. 19. Again: Hic Deus est Pater domini nostri Iesu Christi: Et de hoc Paulus Apostolus dixit, unus deus, pater, qui super omnes, & per omnia, & in omnibus nobis. lib. 2. c. 3. Again: Solus unus Deus Fabricator, hic Pater. lib. 2. c. 55. Solus hic Deus invenitur, qui omnia fecit, solus omnipotens, & solus pater. ibid. Again: Suâ sententiâ & liberè fecit omnia, cum sit Solus Deus, & solus dominus, & solus conditor, & solus pater. lib. 2. c. 1. Again: Regulam veritatis constituere in Ecclesia, quia est unus Deus omnipotens, qui per verbum suum omnia fecit. lib. 4. c. 11.

(2) Ostendo hoc igitur hic planè, (& adhuc ostendetur manifestius,) neminem alterum dominum vel Deum, neq; prophetas, neq; apostolos, neq; dominum Christum confessum esse ex sua persona, sed præcipue Deum & dominum: prophetis quidem & apostolis patrem & filium confitentibus; alterum autem neminem, neq; Deum nominantibus, neq; dominum confitentibus: & ipso domino Patrem tantum Deum & dominum eum, qui Solus est Deus & Dominator omnium, tradente discipulis: sequi nos oportet, siquidem illorum sumus discipuli, testimonia illorum. lib. 3. c. 9.

“ Christ, declared Any other to be in his Own  
 “ person Lord or God, but Him who is in  
 “ the *eminent Sense God and Lord*; The Pro-  
 phets and Apostles acknowledging indeed the  
 “ Father and the Son; but stiling no Other per-  
 son God, nor acknowledging any other to  
 “ be Lord: And our *Lord himself* teaching his  
 “ Disciples, that *the Father ONLY is That*  
 “ *God and Lord who is the Only God and Lord*  
 “ *of all*: We ought therefore, if we will be  
 “ Followers of *Them*, to adhere to *Their Testi-*  
 “ *mories.*”

P. 23.

After This, the Reader may well be surprised to find you *asserting*, that *Irenæus* “ applies  
 “ the Title of [Solus Deus] *The Only God*, to  
 “ *Christ.*” Had you *cited* the Words, you would  
 have saved me the Trouble of any other Confu-  
 tation. For nothing can be plainer, than that the  
 Title of *Solus Deus*, [*The Only God*] is, in the Place  
 referr’d to by you, apply’d to *God the Father*  
 only; so as, in the very Nature of the Expressi-  
 on, to show that it is impossible to be apply’d  
 to *Christ*. Upon our Lord’s having said to the  
 Paralytick Man, *Thy Sins be forgiven thee*,  
 Mat. 9, 2; *Irenæus* (1) remarks, that “ in re-  
 “ mitting the Sins, he both cured the Man,  
 “ and at the same Time plainly showed Who

(1) *Peccata igitur remittens, hominem quidem curavit, se-  
 metipsum autem manifeste ostendit quis eset. Si enim nemo  
 potest remittere peccata, nisi Solus Deus; remittebat autem haec  
 Dominus, & curabat homines; manifestum est quoniam ipse  
 erat Verbum Dei, filius hominis factus, à Patre potest esse re-  
 missionis peccatorum Accipiens, quoniam homo & quoniam  
 Deus. lib. 5. c. 17.*

“ himself was. For if no one can forgive  
 “ Sins, but God only ; and yet our Lord did  
 “ forgive them, and cured the Man ; ’Tis evi-  
 “ dent that he was” [N.B. not, *The Only*  
*God, but*] “ *the Word of God*, made the Son of  
 “ *Man*, and *RECEIVING* from his Father  
 “ the *Power* of forgiving Sins, because he was  
 “ *Man*, and because he was *God*.” Can any  
 thing be clearer, than that the Title of [*Solus Deus*] is here applyed to the *Father*, who  
*Gave* Christ the *Power* to forgive Sins? And  
 is it not absurd to say, that *The Only God, who*  
*Alone can forgive Sins*, RECEIVED the *Power*  
 of remitting Sins? The whole preceeding Rea-  
 sonings of *Irenæus* in that Chapter, distinctly  
 show, (1) “ *that God the Father, the Lord and*  
 “ *Creator of the Universe, is The One and Only*  
 “ *God, who loved us in Christ, and gave us*  
 “ *Commandments, and forgave us our Sins :*  
 “ *Whose Son, and Word, Christ shewed himself*  
 “ *to be, when he pardoned Sins.*”

One Passage more, which you \* elsewhere \* P. 54:  
 cite out of This Author, is very proper to be  
 taken notice of here. “ *No one*, says (2) he,  
 “ *who has Any Superior, and is subject to Ano-*  
 “ *ther, can be called GOD or GREAT*  
 “ *KING.*” What you would hence infer,  
 (very plausibly to an English Reader,) is ; that  
 Christ, being by *Irenæus* stiled *God*, must con-

(1) *Dens & Dominus, Pater & Creator unversorum, unus*  
*& Solus est, qui nos in Christo dilexit, præcepta dedit, & remi-*  
*fit nobis Peccata : Cujus filium & verbum sese Christus proba-*  
*vit, cum peccata condonaret.*

(2) See the next Page.

sequently be by Him supposed to have *no Superior*. It might be sufficient to have shown, from *numberless other Passages*, wherein he expressly asserts the *Superiority* of the *Father* to the *Son*; that, what you intended to suggest, cannot possibly be his Meaning *here*. But indeed, the Connexion and Construction of the *Place itself*, evidently shows his True Meaning. Speaking of (1) “*The One True God, the Father* ;” he argues, that (2) “*Besides Him there is no other God* ;” because, “*otherwise, Our Lord would not in That Text, (swear neither by Heaven, for it is the Throne of God, nor by Jerusalem, for it is the City of the Great King,) have stiled him [absolutely, ὁ Θεὸς] God, and [ὁ μέγας βασιλεὺς] The Great King, in such a manner of Expression as excludes all either Superiority or Comparison. For no one, who has Any Superior, and is Subject to Another, can be called [thus absolutely, ὁ Θεὸς] GOD, or [ὁ μέγας βασιλεὺς] THE Great King.*” The *True Inference* from these Words of *Irenaeus*, (who in numberless Places ex-

(1) *Unum & verum Deum, — qui est Unus Deus & Unus Pater.* — Dominus non præcepisset discipulis suis *Unum scire Deum, & hunc eundem solum vocare Patrem,* — *Unum vocare Patrem & Deum,* — si non hic solus est *Deus & Pater.* Lib. 4. c. 1.

(2) Nè juraveritis in totum ; neq; in cœlum, quoniam Thronus est dei, — neque per Hierusalem, quoniam Civitas est Magni Regis. Hæc enim in Fabricatorem manifestè dicta sunt, — & *præter hunc Alius non est Deus.* Cæterū, à domino neque *Deus* neque *Magnus Rex* diceretur ; hujusmodi enim nec comparationem, nec ullam recipit superlationem. *Qui enim super se habet aliquem Superiorēm, & sub alterius possitatis est ; hic neq; Deus, neq; Magnus Rex dici potest.* cap. 5.

pressly

preſently afferts the *Father* to be *Superior in Authority* to the *Son*, and the *Son* to be *subject to the Father*) evidently is, (directly contrary to what you would hence ſuggest,) that though Christ really and truly is both *King* and *God*, yet he is not *absolutely* [ο θεός or ο μέγας βασιλεύς] *THE Supreme God*, or *THE Great King*.

The Reader will excuse my being thus large in Vindication of this Primitive Writer, whom you have very greatly misreprefented: There being no Writer in all Antiquity more full and express in declaring the *personal Unity* and *Supremacy* of *The One God*, even the *Father*; and the *real Subordination* of the *Word*, his *Son*, to him. To whom he (1) gave *Commandment*, when he made all *Things By him*: (2) *Whom, with the whole Creation, he sustains*. By *whom*, as the (3) *Minifter* and *Revealer* of his *Will*, he manifested himself *when and how and to whom he himself pleased*, in all *Ages of the World*. Which

(1) Cui ergo praecepit? Verbo ſcilicet, per quod cœli firmati ſunt, &c. Whence he concludes; ita ut is quidem qui omnia fecerit verbo ſuo, [as Grabe observes from the Arundel MS, and which no doubt is the truer reading than cum verbo ſuo,] justè dicatur Deus & dominus *Solus*. Iren. lib. 3. c. 8.

(2) Pater enim *Conditionem simul & Verbum suum portans*, & *verbum portatum à Patre*. Whence preeſtly he infers: Sic unus Deus pater ostenditur, \_\_\_\_\_ & ipfe eit caput Christi. lib. 5. c. 18. [This Chapter immediately follows That which you referred to for Christ's being ſtiled Solus Deus.]

(3) Omnia autem filius *administrans patri*, perficit ab initio uſq; ad finem. \_\_\_\_\_ Revelat omnibus patrem, *quibus vult*, & *quando vult*, & *quemadmodum vult pater*; & propter hoc in omnibus, & per omnia, *unus Deus Pater*, & *unum verbum*. lib. 4. c. 14. Minifrat enim ei ad omnia—filius. ibid. c. 17. *Ministrans* patris ſui *Voluntati*. lib. 5. c. 26.

(1) Word was sent by him in our Flesh, and suffered for our Sins; and (2) received from him, on Account of his Incarnation and Sufferings, all Power both in Heaven and Earth.

P. 24. Concerning Tertullian, whom you here cite again, I have spoken largely *above*, p. 77. But you here cite another Passage from him, which you say is “full and clear” to your Purpose. To what Purpose? To show that

P. 22, 57. the Son is himself “The One Supreme God?” God “in the same and in as high a Sense as “the Father himself?” No: But only to show that Tertullian imagined the Son to be a small Part of the Father’s Substance, as a Sun-Beam is of the immense Body of the Sun: He was a *Montanist* when he wrote the Book you cite; and acknowledges that the (3) greater Part of Christians were afraid he was going to destroy the Unity and Supremacy of God. And yet he went no further than to make the Son a (4) PART of the divine Substance, emitted by the (5) Will of the

(1) *Ipsum Verbum dei incarnatum, suspensum est super lignum, lib. 5. c. 18. See above, p. 61.*

(2) *Filium ejus, qui dominium Accepit a patre suo omnis conditionis; quemadmodum habet illud, dixit dominus dominio meo, sedec a dextris meis, &c. lib. 3. c. 6. Again: Accipiens omnium potestatem, quando verbum caro factum est, &c. lib. 4. c. 37.*

(3) *Advers. Prax. c. 3. Simplices, — quæ major semper credentium pars est, — expavescunt ad OEcconomiam, — se vero unius Dei cultores præfamunt.*

(4) *Ibid. c. 9, & 26. Concerning the Valentinian and Gnostick προβόλου, (the first of which, Irenæus tells us, they made σπασίς τε καὶ ὕψος τῷ προβολόντι, lib. 1. c. 1.) see Tertull. adv. Prax. c. 8. & Euseb. Defens. Fid. Nic. Sect. 3. cap. 10. §. 15, 16.*

(5) *Ibid. c. 5, & 27. See Waterland’s Defense, p. 145, 158.*

Father,

Father, when the Father pleased ; and having had no distinct (1) Personal Existence, as a Son, before That Emission. And he is express, that the Son always acts according to the (2) Command and Will of the Father.

To the Passage cited from *Tertullian*, you add one out of (3) *Irenæus*; which, according to your Sense of it, is attended with this evident Absurdity, that another Person can Put all Things in Subjection under the Supreme God.

You next cite *Athenagoras*, whom you call "a Learned and judicious Writer." But who-ever reads his Book, will see that he understood Christianity very imperfectly, and is full of very obscure Notions. And This very Doctrine he describes in a Way directly condemned by (4) *Justin Martyr*, and even by (5) *Athanasius* himself, for Gnostic or Sabellian; making the Holy Ghost an Emanation, (6) like a Ray shot forth from the Sun, flowing from it, and returning into it again.

You acknowledge that he has "proved at large, that there is but one God, the Father;"

(1) Ibid. c. 5, 6, 7. Et adv. Hermog. c. 3.

(2) Quæ mandatus est a Patre, ea & loquitur: Nec suam, sed patris perficit voluntatem. ibid. c. 8.

(3) Non ergo alius erat qui cognoscetur, & alius qui dicebat, nemo cognoscit patrem; sed unus & idem, omnia subjiciente ei patre, & ab omnibus accipiens testimonium, quoniam verè homo, & quoniam verè Deus Lib. 4. c. 14.

(4) Dial. cum Tryph. sub finem. See Dr. Clarke's Reply to Mr. Nelson, p. 158.

(5) De Synod. Nic. Decret. Tom. I. P. 259.

(6) Ἀπόρριψεν εἶναι Φαύστον τὸ δῆμον, ἀπόρριψεν τὸ ἐπαναφερόμενον, ἀς ἔκτισε ηλίου. pag. 40.

e. 26.

Adding immediately, *νοήμεν γάρ* (or *νοήμεν δέ*) *καὶ οἱ τοῦ θεοῦ λόγοι*. Which words you thus interpret : “*we comprehend and include the Son in That One God.*” You ought to have said, agreeably to your own preceeding Words, “*in That One God, the Father.*” In what Sense *Athenagoras* thought the *Son* to be included in the *Father*, will appear presently : But the Sense of the words now cited, is *This* only ; *We understand or, acknowledge also the Son of God.* But “*the Son* (you say) “*is by him called the Mind and Word of the Father, and declared to be Uncreated and Eternal : and in another place he very plainly comprehends Both in the One God.*” The Words you refer to, are ; (1) “*We are not Atheists, seeing we acknowledge God the Maker of the Universe, and his Word which is from him :*” Which is quite another thing from so “*comprehending Both in the One God,*” as that One is as much “*the One Supreme God*” as the Other. Nor does *He* (though That is no part of the Controversy between us) any where say or suppose *the Son, the generated Person*, as such ; but only the *Mind or internal Reason of the Father*, to be [αἰδίος] *Eternal*. On the contrary, he expressly affirms that (2) “*the Unbegotten God is Alone Eternal.*” The Whole of his Notion, is This : Having shown

(1) Οὐκ ἴστητε ἀθεοί, θεὸν ἀγούστε τὸν πεινῆντα τοῖς τοῦ πατρὸς, καὶ παρὰ αὐτοῦ λόγον. P. 122.

(2) Μόνος αἰδίος ἡ ἀγέννητος θεός. Ibid.

that

that there is (1) but "One unbegotten, " eternal, invisible, impassible, incomprehensible God, — who made all Things by his "Word; The Son of God," he adds, "is the Word of the Father in Idea and Energy; For all Things were made By and Through Him." This Son or *Word* of God, he supposes to have been originally the *internal Reason* or *Understanding* of the Father. "The Son of God," says (2) he, "is the Mind and Reason of the Father." And how this *Reason* (he thought) was generated into a *Son*, he thus declares. "If ye would know what is meant by SON, it is the First-Offspring of the Father; not as being one of those Things which are *made*, (for God, being an eternal Mind, an eternally rational Agent, had in himself His Reason from the Beginning;) but [it was a Son] as proceeding (or going forth) from him energetically, when the World was to be created." The Greek Words (as well as the *Notion itself*) are very obscure, and probably corrupt. But it seems to have been his Opinion, that the *Word* or *Son* was ori-

(1) Ἐντὸν ἀγένητον, καὶ αἰδίον, καὶ αόρατον καὶ ἀπαθῆ καὶ ἀκε-  
πτήτον καὶ ἀχώριτον, — οὐφ' ἐγένεται τὸ πᾶν δἰα τὴς ἀντε-  
λόγου: — Εσιν ὁ οὐλὸς τῆς θεοῦ, λόγῳ τοῦ πατρὸς εὑ iδέα καὶ ἐνερ-  
γεία: πρὸς ἀυτοῦ γὰρ καὶ δι' ἀυτοῦ πάντα ἐγένετο. P. 37, 38.

(2) Νές καὶ λόγῳ τοῦ πατρὸς, ὁ οὐλὸς τῆς θεοῦ εἰ σὲ — σκοπεῖν  
ιμοὺς ἔπειτιν ὁ παῖς πί βέλεται, ἐξῶ Αἴρει βραχέαν, πεστον γένημα  
εῖναι τῷ πατεῖ, ἐχὲ ᾧς γενόμενον, [ἐξ αρχῆς γὰρ ὁ θεὸς, νοῦς αἰδίο-  
ων, εἶχεν ἀυτὸς εὑ εἰντὸν λόγον, αἰδίων λογικὸς ἦν,] ἀλλ' ᾧς  
(τῶν ὑλικῶν ἔνυπτάντων, ἀπώσις φύσεως καὶ γῆς ὄχειας πανοκειμένων  
δίκην, μεριγμένων τῶν παχυμερεσέρων περὶ πα κυρίτερα, ἐπ' ἀυτοῖς)  
ιδία καὶ ἐνέργεια εἶναι προελθόν. Ibid. Sect. 10.

ginally

ginally the *internal self-existent Reason* of the Father, *That very Reason* by which the Father is (as he expressly says) a rational Person or Agent: And that the Going forth, or external Operation or Energy of this Reason in the Creation, was the Production or Generation of the *Word* into a *Son*, a distinct Begotten Person, having Life in himself. Bishop (1) *Bull* (though he labours to explain it otherwise,) acknowledges that *Athenagoras* meant, “*that the Son is the same with respect to the Father, as the internal Reason is to the Mind of Man.*” And *Suffridus*, the Learned Commentator upon *Athenagoras*, freely owns, that this Author meant by the *Son’s* being the *Word*, that he was the *rational Faculty of God the Father*, and, as such, was (2) “*Unbegotten and Coëternal with him; because the Father was never any more without his Word, that is, without his Reason, than a living Creature is without Life.*”

Upon the Whole therefore; if This Author meant *really and literally* that the *Son* was the *internal unoriginated Reason* of the *Father*; then the *Generation of the Son* is with Him merely *Metaphorical*, and the Notion is perfectly *Sabellian*. On the contrary, if the *Generation* he speaks of, be *real and literal*; then his styling the Son the *internal Reason of*

(1) Ita ut filius Dei intelligatur Verbum patris; quod nempe se habeat ad patrem, ut ad mentem humanam verbum ejus interius. *Defens. Fid. Nic. c. 5. P. 203.*

(2) *Ingenitus & coëvus patri; quod pater sine verbo, sine ratione nunquam fuerit, sicut nec animal ullum sine vita.* *Comment. in Athenag. Edit. Ox.*

the Father, is but *Metaphorical*, and means only (what *Justin Martyr* distinctly expresses,) that *as* one Fire is lighted from Another without Any division or diminution of the First in which it potentially existed, *so* (allowing always for the difference between *unintelligent Necessity* and *intelligent Agency*.) the Son was (by the incomprehensible *Power, Act, and Will* of the Father,) generated from the *Mind of the Father*, that is, from the Father himself, (without any division, alteration, or diminution, either of the Substance or Perfections of the Father,) a complete *Image and Representation* of Himself. See below, on Qu. XXIX.

Which soever of These was his true Meaning; there are *Two Fundamental Points*, in which This Author (with all other Anti-<sup>ct</sup>ent Writers unanimously,) differs from Your Notion. *First*, His Notion never supposes any real *generation* of the Son, but what truly *IS* an *Act* of the Father; whereas yours never supposes any *generation* of the Son, but what truly *IS NOT* an *Act* of the Father. *Secondly*, He never upon Any Account supposes (as you do) *Two Persons of equally SUPREME Authority and Worship*; but always ascribes every thing the Son does, to the *SUPREME Authority and Will of the Father*. On which depends the *accuracy* of the *Unity*, or the True Notion of the Unity of God; which (you must remember) is the single Point in Question between us.

What has been said, may be illustrated by showing distinctly what Other Ancient Writers

ters have said upon This Head. The Words of *Tatian* are. (1) “God was in the Beginning. Now by the Beginning, we understand God’s Rational Power, (or the Power of the *Logos*.) For the absolute Lord of the Universe, being himself “the Substance” [or Ground of Existence] “of all Things; in respect of no Creature’s being yet made, existed Alone. But in as much as he had the Power of creating all Things, he himself was” [potentially] “the Substance of all Things visible and invisible, and all Things were with him. For by his rational Power” [i. e. as being a rational Agent, *λογικὸς ὁν*, so *Athenagoras*,] “Himself and his internal Reason subsisted with him. Now by the simple Efficiency of his Will, this Reason [or Word] proceeded forth. And not going forth in vain,” (*κατὰ κενῆς, as a Mere Word, ἀνπότατός*; but being really *εστιμένος*,] “became the First-born Work of the Spirit.” This is the best I can make of this obscure Author, himself of no Great Authority among the Learned, and his Words very probably corrupt. All that I desire the Reader to observe, is, that (after all the straining that can be put upon his Words; still) the Two Observations I just now made

(1) Θεὸς οὐ τὸν ἄρχην τὸν ἡ ἄρχην, λόγος δύναμις παρελθόφαμεν δὲ δεσπότης τῶν ὅλων αὐτὸς ἵσταρχον τῷ παντὸς οὐτόσασις, κατὰ μὲν τὸν οὐδέποτε γεγενημένην ποίησιν, μόνον οὐτὸν καθὸν ἡ πᾶσα δύναμις, ἐργάζον τε καὶ ἀσφάτταν αὐτὸς ἵστασασις οὐ, σὺν αὐτῷ τὰ πάντα σὺν αὐτῷ γένεται, οὐδὲ λογικῆς εἰνάμενος, αὐτὸς καὶ ὁ λόγος, ὃς οὐ τὸν αὐτῷ, ἵστασται. Σεληματί δὲ τῆς ἀπλότητος αὐτῷ προσηδέξας λόγος οὐ δὲ λόγος ἐκατὰ κενῆς χωρίστας, ἔργον πρωτότοκου τοῦ πνεύματος γίνεται.

*Orat. ad Gracos. P. 145.*

upon *Athenagoras*, will equally hold concerning *This Author* likewise.

*Tertullian*, as I have already observed, was so presumptuous as to say, expressly, that (1) “*God was not always a Father, and that there was a Time when the Son was not.*” And afterwards declares *His Opinion*, that the *internal Wisdom* of God, was *begotten* and *made* into a Person, just before the *Creation* of the World. (2) “*For if, says he, the internal Wisdom of the Lord, which was from him and in him, was not without Beginning; but was begotten and made from That Time, when it began to operate in the Intellect of God for the Disposition of the Works of Creation; much less can any thing that is external to the Lord, be without Beginning.*” Whence he presently argues, that (3) “*the Father is more Antient than the only-begotten and first-begotten Word, the Son of God.*” Again; He expresses his Notion more fully, against *Praxes*: Saying, that (4) “*before the Creation of the World, until*

(1) *Adv. Hermog.* c. 3.

(2) *Si enim intra Dominum quod ex ipso & in ipso fuit, sine Initio non fuit; sophia scilicet ipsius, exinde nata & condita, ex quo in sensu Dei ad opera mundi disponenda cœpit agitari: multo magis non cœpit sine initio quicquam fuisse, quod extra dominum fuerit.* *Ibid. c. 18.*

(3) *Quale eit ut filio Dei, Sermone unigenito & primogenito, aliquid fuerit præter patrem Antiquius; & hoc modo utique Generosius; nedum quod innatum nato fortius, & quod infectum factò validius?* *Ibid.*

(4) *Ante mundi constitutionem, ad usque filii generationem, deus erat solus, ipse sibi & mundus & locus & omnia. Solus autem, quia nihil aliud extrinsecus præter illum.*

“ untill the *Generation* of the *Son*, God was  
 “ alone, being to Himself both *World* and  
 “ *Place* and *all Things*. So *Alone*, as that  
 “ there was nothing *External* to him. But  
 “ yet not absolutely *Alone*; For he had with  
 “ him his *own Reason*, which was *in*  
 “ Him. For God is a *rational Agent*, and  
 “ *Reason* was in him first; and so all things  
 “ were From him. Which *Reason*, is his  
 “ *Intellect*. This the Greeks call *Logos*:  
 “ And We give the *same Appellation also* to  
 “ the *Word*. Whence it is now usual with  
 “ some amongst us, by an improper Interpre-  
 “ tation, to say that the *Word was with God*  
 “ *in the Beginning*; whereas it is more proper,  
 “ to account *Reason* to be *before* it. For the  
 “ *Word* did not proceed from God, *from the*  
 “ *Beginning*: But he had his *Reason* *in him*,  
 “ even *before the Beginning*. Nay, and the  
 “ *Word* it self, hath its *Subsistence* in *Rea-*  
 “ *son*: Which shows that *Reason* is *Prior* to  
 “ it, being as it were its *Substratum*. But  
 “ even This Distinction is of no Great Mo-

Cæterum ne tunc quidem Solus; habebat enim secum, quam  
 habebat in semetipso, *rationem* suam scilicet. *Rationalis* enim  
 Deus, & *Ratio* in ipso prius: & ita ab ipso omnia. Quæ ratio,  
*sensus* ipsius est. Hanc Græci λόγον dicunt; quo vocabulo etiam  
*Sermonem* appellamus. Ideoq; jam in usu est nostrorum, per  
 simplicitatem interpretationis, *Sermonem* dicere in Primordio  
 apud Deum fuisse, cum magis *rationem* competit *Antiquorem*  
 haberit: quia non *Sermonalis* a principio, sed *rationalis* deus  
 etiam ante principium; & quia ipse quoq; Sermo ratione con-  
 fessus, *priorem* eam ut substantiam suam ostendat. Tamen &  
 sic, nihil interest. Nam etsi Deus nondum *Sermonem* suum  
 miserat, proinde cum cum ipsa & in ipsa ratione intra semet-  
 ipsum habebat, tacite cogitando & disponendo secum, quæ per  
*Sermonem* mox erat dicturus. *Adv. Prax. c. 5.*

“ *ment* :

“ ment. For tho’ God had not yet emitted his *Word*, nevertheless he had it within himself, with and *in* his *Reason*; Tacitly conceiving and forming within himself those Things, which he intended presently to speak forth by his *Word*.” Now This Speaking forth by his *Word*, By which all Things were formed, and made to appear in their proper Substances and Kinds; was, as This Writer thought, the (1) perfect Generation of the *Word*: it having had a Production before, under the Name of *Wisdom*: by which God formed and disposed in his own Mind those Things, which afterwards (by the same *Wisdom* spoken forth, and then becoming properly the *Word*,) he created externally.” This is the Substance of Tertullian’s obscure Metaphysical Language. He compares the *Word of God* to the internal *Word* or *Reason* arising from the Thought and Reflection of a *Man’s Mind*, and becoming *Verbal* by being contained in *Words* tacitly or mentally expressed. But whereas the External *Word* of a *Man* is formed by the *Vibration* of the *Air*, without having any

(1) Ut primum Deus voluit ea, quæ cum sophiæ Ratione & Sermone disposuerat intra se, in substantias & species suas edere; ipsum primum protulit Sermonem, —ut per ipsum fierent Universa. — Tunc igitur etiam ipse Sermo Speciem & Ornatum suum sumit, Sonum & Vocem; cum dicit Deus, fiat Lux. Hæc est Nativitas perfecta Sermonis, dum ex Deo procedit; conditus ab eo primum ad Cogitatum in Nomine Sophia; Dominus condidit me initium Viarum: Dehinc Generatus ad effectum; cum pararet cœlum, aderam illi simul. Exinde eum patrem [the true Reading (See above, p. 31.)] is undoubtedly Patrem] sibi faciens, de quo procedendo filius factus est. ibid. c. 6, 7.

## Of the Unity of God.

distinct personal *Subsistence*; he thought the *Word of God*, externally produced, was a *PART* or *consubstantial* Emission of the Divine *Substance*, and so a distinct (1) Personal and subsisting Being. And this was the Doctrine of the *Montanists*.

However, in the main, the *Observations* I made above (p. 109.) upon *Athenagoras*, are applicable to *This Author* likewise.

*Theophilus*, Bishop of *Antioch*, expresses himself Thus. “God, says he, (2) having “his own internal Word (or Reason) within “himself, generated it together with his “Wisdom” [viz. the *Holy Spirit* ;] “emitting it before the Creation of the World. “This Word was his *Ministerial Agent* in making Things, and By Him did he make All Things.” Again: “His holy Word, says he, “who was always present with him.” Again: (3) The Truth is, that the Word (or Reason) was always internally existent in the Heart of God. For before any thing was made, he was his Counsellor, as being his

(1) *Quanto magis quod ex ipsius substantia missum est, sine substantia non erit? Quæcumque ergo Substantia Sermonis fuit, illam dico Personam, & illi nomine Filij vindico.* ibid. c. 7.

(2) Εγων ἐν ὁ θεὸς τὸν ἔαυτον λόγον ἐνδιάθετον εὐ τοῖς σπλάγχνοις, ἐγενησεν ὅτι τὸν μετὰ τῆς ἔαυτον σοφίας ἐξερεύναμεν τῷ τῶν ὄλων τέτον τὸν λόγον ἔχειν ὑπεργόν τῶν ιω̄ ἀνθρώπων μέναν, καὶ οἵ ἀντοῦ τὰ πάντα πεποιηκεν.—Again: ὁ λόγος ὁ ἄγιος ἀντοῦ, ὁ ἀεὶ συμπατέαν ἀντοῦ. Ad Autolyc. P. 81, 82.

(3) Ως ἀληθεῖα διηγεῖται τὸν λόγον διαπαντὸς ἐνδιάθετον εὐ καρδίᾳ θεοῦ. τῷ γὰρ τοι νίνεος, τοῦτο εἶχε σύμβολον, ἔαυτον τοῦ καὶ φρόντος ὄντας ὅποτε ἡ ἀθέλησιν ὁ θεὸς ποιῆσαι ὅσα ἐβλεύσατο, τοῦτο τὸν λόγον ἐγένετο προφορικὸν, πρωτότοκον πάσῃς κτίσεως, καὶ κεναθεῖς πάντος τοῦ λόγου, ἀλλὰ λόγου γεννήτας, καὶ τῷ λόγῳ ἀντοῦ διαπαντὸς ὄμοιῶν. Ibid. P. 129.

" own Intellect and Wisdom. But when God  
 " Willed to make those Things which he had  
 " purposed with himself, he generated and  
 " produced this Word (or Reason,) so as to  
 " become the *First-born of the whole Creati-*  
 " *on.* Not being himself hereby emptied of  
 " his own Word (or Reason,) but begetting  
 " the" [Person stiled the] "Word, and con-  
 " versing always with him." This Begotten  
 Person, *Theophilus* expresly stiles a (1) mini-  
 sterial Agent; and goes so far as to affirm  
 him to be, (what he had first shown that  
 'twas impossible for the Supreme God and Fa-  
 ther of the Universe to be, even so much as  
 by any (2) assumed Appearance,) made (3)  
 Visible, and (3) Comprehensible, and sent in  
 certain (3) particular Places, in order to do  
 the Will of Another Person. From which  
 Expressions 'tis evident, that the Observations  
 made above, (p. 109.) upon *Athenagoras*, are  
 (if possible) more clearly true of *Theophilus*.

(1) Υπεργόν. As above.

(2) Ex primævorum Doctorum sententiâ, Deus pater à  
 nemine unquam, nè per assumptas quidem species, visus eit,  
 aut videri potest. *Bull. Defens. Sect. 4. c. 3. §. 4.*

(3) Having said that the Supreme God and Father of the Uni-  
 verse is incomprehensible [ἀκαρητὸς,] and not contained in any  
 particular Place, [*ἐν τότῳ δὲ ἐνέχονται,*] P. 129; (for which  
 Reason he had observed before, that he is invisible, P. 14;) he  
 declares that the Word, representing the Person of the Father  
 and Lord of all, descended into Paradise to converse with Adam:  
*ibid.* And presently after, he says; *ἐπότ' ἀν βελεται ὁ πατὴρ τῶν*  
*ὅλων, πέμψει ἀυτὸν (τὸν λόγον) εἰς τινα τόπον. ὃς παραγινόμενος καὶ*  
*ἀκέσται, καὶ ὄργηται, πεμπόμενος ὑπὸ ἀυτοῦ, καὶ σὺ τόπῳ ἐνέχονται.*  
 p. 130. Upon which and the like Passages, the Learned Bishop  
 Bull says: *Fateor me ad istum lapidem olim offendisse. And; Ad*  
*mira ista Patrum dicta, quis non planè obstupescat!* *Defens. Sect. 4. c. 3. §. 1. &c. 4.*

The Learned Bishop Bull (1) indeed is desirous to have it thought, that *Theophilus* supposed the Word to have been as much a *Son*, a begotten Person, really ὑπερώς and στεμένος, before the only generation of him ever mentioned by *Theophilus*, as After it. And This he infers from *Theophilus*'s styling the *internal Word* or *Reason* of God, his *Counsellor*; and saying that he was *Always with God*, and that God *Always conversed with him*. But that the Inference he draws from these Expressions, does not follow; is evident from what the Learned Bishop had himself just before observed upon a Passage of *Tatian* to this very Purpose, viz. that 'tis a very common Expression, (2) "No Body was with me, but my self." And he accordingly allows, that God may be said to be present with Himself. And afterwards, on this very Argument, he produces (3) *Tertullian* describing a Man talking and conversing with Himself, i. e. with the Reason of his own Mind. Besides; When *Theophilus* says that God conversed Always with his *Word*, he may very well be understood in That Passage to mean, After he was begotten. For his Phrase is; "Beget-

(1) *Defens. Fid. Nic. Sect. 3. c. 7. P. 215.*

(2) *Nemo cum me erat praeter meipsum. Defens. Fid. Nic. Sect. 3. c. 6. p. 211.*

(3) *Vide cum tacitus tecum ipse congrederis ratione;* — *Quodcunq; cogitaveris, Sermo est; quodcunq; fenseris, ratio est. Loquaris illud in animo, necesse est; & dum loqueris, conlocutorem pateris Sermonem.* — *Adv. Prax. c. 5. Defens. Fid. Nic. Sect. 3. c. 10. P. 237.*

"ting his Word, and always conversing with him."

The interpolated Hippolytus, whom you are very fond of, expresses his Thoughts Thus.

"(1) God existing alone, and having nothing co-eval with Himself, Will'd to create the World: And by Thought, Volition, and Speaking, made it; and it immediately existed, according to his Will.—Yet even while he existed Alone, he was *Many*; For he was not without *Reason*, nor without *Wisdom*, nor without *Power*, nor without *Counsel*: But all Things were in him, and He himself was every thing. When he WILL'D, and as he WILL'D, in his own appointed Time he manifested forth his Word, By whom he made all Things. For all Things that were made, he framed by his Word and Wisdom; creating them by his Word, and adorning them by his Wisdom. He made them therefore according to his own Will; for he was God. But

(1) Θεὸς μόνος ὑπάρχων, καὶ μηδὲ ἔχων ἐκεῖνον σύγχρονον, ἐβελήθι κόσμον κτίσαις ὁ κόσμον ἐνοιδέσι, θελομέστε, καὶ φευγέαμενῳ ἐποιησεν. ὡς παρεντίκα παρέστη τὸ γενόμενον, ὡς ἥθελτον. — Αὐτὸς δὲ μόνος ἦν, πολὺς δὲ ἔτε γῆ ἀλογῷ, ἔτε ἀστρῷ, ἔτε ἀνθρώπῳ, ἔτε ἀβέλευτος δὲ πάντα δὲ ἦν σὺ ἀυτῷ, ἀντὸς ἐν τῷ πᾶν. Οτε ἥθελτον, καθὼς ἥθελησεν, ἔδειξε τὸν λόγον αὐτοῦ καιροῖς ἀστρομέτραις παρ' ἀυτῷ, διὰ τὴν πάντα ἐποιησεν πάντα γὰρ τὸ γενόμενα Διὸς λόγῳ καὶ σοφίᾳ τεχνάζεται, λόγῳ δὲ κτίζει, σοφίᾳ δὲ κοσμῶν. ἐποίησεν δὲ ὡς ἥθελησεν, Θεὸς γὰρ δὲ ἦν τὰν ἐγενόμεναν ἀρχηγὸν καὶ σύμβολον καὶ ἀρχατὸν ἐγένεται λόγον ἐν λόγον ἔχων σὺ ἐκεῖνος, ἀρμάτοντες ὅντα, τῷ κτιζομένῳ κοσμῳ ὄφετὸν ποιεῖ προτέραν φαντα φευγέαμενῳ, καὶ φαῖς εἰ φατὸς γενέναι, προτέρα τῷ κτίσει κύριον τὸν ἴδεον νῦν ἀυτῷ μόνῳ πρότερον ὄφετὸν ὑπάρχοντα, τῷ γενόμενῷ κοσμῳ ἀρμάτοντες ὅντα, ὄφετὸν ποιεῖ, ὅπως Διὸς τὸ φαντασίαν ὡς κόσμῳ σωθῆναι οἰκατῇ. Contra Noët.

P. 13.

" he *begat* the Word, to be the Head, the  
 " Counsellor, and the Framer of the Things  
 " that were made. Which Word, being be-  
 " fore Invisible within Himself, he made to  
 " become Visible to the created World : And,  
 " speaking forth his first Voice, and genera-  
 " ting Light of Light, he brought forth a  
 " Lord to the Creation : And made his own  
 " [Mind or] Intellect, which was before  
 " visible to himself alone and not to the  
 " World, to become visible ; that the World,  
 " seeing his Appearance, might be saved."

These Words, *obscure* and *metaphysical* as they are, sufficiently show the Author's Notion ; that *The One Unbegotten Impassible God*, whom he had been speaking of just before, existed *Alone* before the Creation of Things ; but yet not properly *Alone*, because he contemplated and enjoyed in Himself the Fullness of all Perfections, his *Reason*, *Wisdom*, *Power*, and *Counsel*, and all other Divine Excellencies, by which he was as it were a Society in and to Himself. Now this *Reason*, by which he first internally conceived and contrived all Things, he Afterwards by a Verbal or Vocal Emission (according to *This Author's Notion*) begat into the *Person* of the *Word*; and *By Him* did he make all things, according to his *OWN WILL* and *PLEASURE*. Nor is there in the whole Passage any the least Intimation, that *This Author* had any Notion of any *Prior Generation* of the Son. Wherefore the Observations made *above*, (p. 109.) upon *Athenagoras*, are

are perfectly applicable to *This Author* likewise.

The Learned Bishop *Bull* supposes indeed, that the (1) *Reason*, and *Wisdom*, on account of which The One God is by *This Author* here said to have been always [πολὺς] *Many*; are the *Persons* of the *Son* and *Spirit*. But That very learned Prelate seems not to have sufficiently considered, that (by the same reasoning,) the *Power* also, and the *Counsel*, mentioned in the very same Sentence, (ἢ τε γὰρ ἀλογῷ, ἢ τε ἀσοφῷ, ἢ τε ἀδύνατῷ, ἢ τε ἀβέλευτῷ,) must equally have been understood by *This Author* to be *Persons* existing before with God. Nor did he observe, that it is [not, the *Deity*, as Later Writers speak, but] the One *Unbegotten God*, even the Father, who is here figuratively said to be *Many*. Nor, lastly, need I to take notice of the Bishop's citing at the same time other *spurious* Pieces of this *confessedly interpolated Author*.

*Lactantius*, having said (2) that "God, the " Framer and Maker of all Things, before

(1) *Defens. Fid. Nic. Sect. 3. c. 8. P. 219.*

(2) *Deus Machinator constitutiorq; rerum, antequam præclarum hoc opus mundi adoriretur, sanctum, incorruptibilem Spiritum genuit, quem filium nuncuparet. Et quamvis alias postea innumerabiles per ipsum creavisset, quos Angelos dicimus, — magna inter hunc Dei filium, & cæteros Angelos differentia est. Illi enim ex Deo Taciti Spiritus exierunt; quia non ad Doctrinam Dei tradendam, sed ad ministerium creabantur. Ille vero, cum sit & ipse spiritus, tamen cum Voce & sono ex Dei ore processit sicut Verbam: et scilicet ratione, quia voce ejus ad populum fuerat usurus, id est, quod ille Magister futurus esset Doctrinae Dei, — & Vocem Dei ac Voluntatem nobis revelaret. Merito igitur Sermo & Verbum Dei dicitur,*

“ he begun this glorious Work of the Creation, begat an holy, incorruptible Spirit, whom he called his Son, far Superior to all the Angels :” adds presently after, that This Spirit, the *Word*, proceeded forth from the Mouth of God with a Voice and Sound, denoting that God intended to speak by Him to his People, that is, that He was to be the *Master* (or *Teacher*) who should deliver to us the *Doctrine*, and reveal to us the *Voice* and *Will* of God. He is therefore rightly termed the *Speech* and *Word* of God : Because God, by the inconceivable Power and Might of his Majesty, formed the *Vocal Spirit*, which proceeded out of his Mouth, and which he had before conceived in his Mind, into a *real Person*, subsisting with a distinct Life and Wisdom of his own.” The Learned Bishop (1) Bull gives up *This Author*, as not reconcileable with His Opinion. And he is much less reconcileable with *your* Opinion ; who allow not That *real Mediatorial Subordination and Worship*, which the Learned Bishop allowed ; and contend for That *Equality of Supreme Authority*, which the Bishop did not,

citur, quia Deus procedentem de ore suo vocalem spiritum, quem non utero sed mente conceperat, inexcogitabili quadam Majestatis suæ Virtute ac potentia in effigiem, quæ proprio sensu ac Sapientia vigeat, comprehendit. *De vera Sap.* lib. 4. §. 6, & 8.

(1) *Defens. Scott.* 3. cap. 10.

Jugian

Justin Martyr (1) undertakes to prove from the Scriptures; "that in the Beginning, before all Creatures, God begat from Himself a certain rational Power [or Powerful Intelligence,] which is called by the holy Spirit sometimes the Glory of the Lord, sometimes the Son, sometimes Wisdom, sometimes the Angel, sometimes God, sometimes Lord, and sometimes the Word. Sometimes he calls himself *The Chief Captain*, as when he appeared in humane Form to Joshua. For he hath all these Appellations, both from his ministering to the Will of the Father, and from his being begotten of the Father *By his Will*. Something like to which, we see in our selves. For by emitting [or speaking forth] Reason, we (as it were) beget it; yet not by way of abstraction, as if our own internal Reason were thereby diminished. In like manner we see also one Fire kindled from another, without any Diminution of That from which it was kindled; which continues still the same. And That which is kindled from

(1) Ὄτι ἀρχὴν τε πάντας τῶν κτισμάτων ὁ Θεὸς γεγέννηκε δύναμιν την ἐξ ἑαυτοῦ λογικήν, οἵτις καὶ Δόξα κινεῖται τῷ τοῦ πνεύματος τοῦ ἄγίας καλεῖται, ποτὲ ἐπὶ θύρᾳ, ποτὲ ἐπὶ Σοφίᾳ, ποτὲ ἐπὶ Ἀγελῷ, ποτὲ ἐπὶ Θεῷ, ποτὲ δὲ καὶ λογῳ. ποτὲ ἐπὶ ἀρχιστρέψησον ἑαυτὸν λέγει, εἰς ἀνθρώπου μορφῇ φανέντα τῷ τοῦ Ναοῦ Ἰησοῦ ἔχειν τὸ πάντα προσονομάζεις ἔπειτα τῷ πατρικῷ βελκύματι, καὶ εἰς τοῦ ἀπὸ τοῦ πατρὸς θελήσει γεγεννᾶσσε: [ἄλλ' & τειχτον] ὅπεισον καὶ ἐφ' ἡμῶν γενόμενον ὄφρων λόγον γαρ τὰ προβάλλοντες, λόγον γεννῶμεν. εἰ κατὰ δύτομον ὡς ἐλαττωτῆρα τὸν ἡμῖν λόγον, προβαλλόμενον καὶ ὅπεισον ἐπει πυρὸς ὄφρων ἄλλο γενόμενον, εἰς ἐλαττερένας ἐπείνας ἐξ εἰς οὐδὲν γέγονεν, ἀλλὰ τὸ ἀντεῖ μένοντες. οὐ τὸ ἐξ αὐτῶν ἀναφέν, καὶ αὐτὸν φαίνεται, εἰς ἐλαττωταν ἐκεῖνο ἐξ εἰς ἀνήρθι. Dial. cum Tryph. P. 183, 184. Feb.

“ it, continues to exist, no way diminishing  
 “ the Other from which it was high ed.”  
 This Notion of *Justin*, is intelligible enough ;  
 (and perhaps is what some of the forecited  
*more obscure* Writers really meant, though the  
*Philosophy* of That Age led them into very  
*dark Expressions.*) As One Fire is lighted from  
 another Fire, without any Abscission, Divi-  
 sion, or Diminution ; the original Fire losing  
 nothing thereby of its own Light or Heat :  
 So, (allowing always for the Difference be-  
 tween *unintelligent Necessity*, and *Intelligent*  
*Agency*;) God, the First and Alone unorigi-  
 nate intelligent Rational Agent, produces  
 from *Himself* (by his incomprehensible (1)  
*Power* and *Will*, δύναμις καὶ θέλος καὶ βολὴ,) another intelligent Rational Agent, a perfect Image and Resemblance of *Himself*, without any way altering, absinding, dividing, or diminishing any thing from, his own essentially and unchangeably inherent personal or substantial Perfections.

*Novatian* expresses himself Thus. (2)  
 “ From whom, (viz. from God the Father,) when

(1) *Eusebius* in like manner, speaking of the Comparison of the *Son of God* to *Light*, makes This difference : ἡ μὲν ἀνγεῖον εἰπατε προσῆστων ἐφ Φαρτὸς ἐκλάμψει, κατὰ τὸ ἡ ἔστιας συμβεβηκός ἀχρήματος ὁ ἡ νίος κατὰ γνώμην καὶ προσέρεστιν ἐκῶν ωτεσθεν ἐπατρός. “ The Light shineth forth, not by the Will of the Luminous Body, but by a necessary Property of its Nature: But the Son of God is, by the Design and Will of the Father, his Substantial Image.” Demonst. Evang. lib. 4. c. 3. p. 148.

(2) Ex quo, quando ipse voluit, sermo filius natus est; qui non in sono percussi Aëris, aut tono coactæ de visceribus vocis accipitur, sed in substantiâ prolatæ à Deo Virtutis agnoscitur. — Hic ergo, quando Pater Voluit, processit ex patre: Et qui In patre

" when he Willed, the Word his Son was  
 " begotten; the Word, not produced as Sound  
 " is by the Vibration of the Air, or as the  
 " Tone of the Voice by the Organs of Speech,  
 " but as a Substantial Power (or Real Per-  
 " son) proceeding forth from God." Again:  
 " He therefore, when the Father Will'd, pro-  
 " ceeded forth from the Father. And He who  
 " was In the Father, because he was from the  
 " Father, was afterwards With the Father,  
 " because he proceeded forth from the Father;  
 " even That divine Substance (or Person)  
 " which is called the Word, by whom all  
 " Things were made. —— And justly is he  
 " Before all Things, seeing all Things were  
 " made By [or Through] him; who proceed-  
 " ed forth from God, at whose Will all Things  
 " were made; God verily proceeding forth  
 " from God, so as to be a Second Person, and  
 " yet not taking away from the Father the  
 " Prerogative of being [absolutely] The One  
 " God."

These Passages very plainly show the Sense  
 of these Antient Authors, that the Son was  
 begotten By the Will, that is, by an Act of  
 the Father; (not only θέλοντ<sup>ς</sup> ωντε<sup>ς</sup>, ac-  
 cording to St. Austin's Quibble, unknown to  
 all these Antient Writers; but θελήσει, δύναμει,

patre fuit, quia ex patre fuit, cum patre postmodum fuit, quia  
 ex Patre processit; *substantia* scilicet illa divina, cuius nomen  
 est *Verbum*, per quod facta sunt omnia. —— Et meritò ipse est  
 ante omnia, quando per illum facta sunt omnia, qui processit  
 ex Deo, ex cuius voluntate facta sunt omnia. Deus utiq; pro-  
 cedens ex Deo, Secundam Personam efficiens, sed non eripiens  
 illud patri quod UNUS est *Deus*. De Trinit. c. 31.

βελην,) by the ineffable Power and Operation of his Will, before all (1) Time.

I shall conclude This Head with a remarkable Passage of *Eusebius*, in his Letter concerning the Determinations of the Council of *Nice*. The Opposers of the *Arians* at That Time, affirmed concerning the Son, that (2) he had an existence, before he was Begotten into a Son. The *Arians* affirmed, that (3) he was Nothing, before he was Begotten: that is, that he was Made out of Nothing. The Council of *Nice* censured this Assertion of the *Arians*: And *Eusebius* thus apologizes for his subscribing to That Censure. "I thought it not unreasonable, says he, to condemn That Position, [The Son was Nothing, before he was begotten;] for that All Men confess he was the Son of God, before his Generation according to the Flesh. But our most religious Emperor *CONSTANTINE* proved moreover by Arguments [*in the Council*,] that, with respect even to his divine Generation, he had

(1) Qui ante omne tempus est, semper in Patre fuisse dicendus est. *Novatian. de Trinit.* c. 31.

(2) Τὸν ὅντα προτερον, ὑσερον γεννήσατα εἰς ιδίον. *Athanaf. de Synod. Arimin. & Seleuc. & Hilar. de Trinit.* lib. 4.

(3) Πρὶν γεννῆναι, ἐκ τοῦ. *Anathem. Concil. Nic.*

(4) Ἐτι μην τὸ ἀναθερμάτερδ τὸ (περὶ Εγγενῆσας ἐκ τοῦ) ἐκ ἀτοπῶν ἐγομένην, τῷ πιού πάσι μὲν ὄμηλογειδῶν, εἶναι αὐτὸν ιδίον τοῦ Θεοῦ καὶ τὸ δικαῖον σαρκα γεννήσας: οὐδὲ ἡ Θεοφιλέσατρ ἡμῶν βασιλεὺς τῷ λόγῳ κατεσκευάσσει, καὶ κατὰ τὴν ἵβεον αὐτοῦ γενησον τὸ περὶ πάντων λιανας εἰς αὐτὸν ἐπεὶ καὶ πρὶν ἐνεργείᾳ γεννῆναι, δικάσμει τὸν τὸ πατερὶ ἀγενήτων, ὃντερ τοῦ πατρὸς αἱ πατράς, οἷς καὶ βασιλέως αἱ, ηγούσατρ, καὶ ἐώρασι πάντα ὃντερ, αἱ τε καὶ κατὰ τὴν αὐτὰ κατάντα; *Epist. Euseb. ad Eccles. Cæsar. apud Theodoret. lib. I. c. 12.*

" a prior existence before all Ages ; Forasmuch  
 " as, Before his Actual Generation, he was (1)  
 " Potentially in the Father, after an Unbegot-  
 " ten manner ; the Father having been always  
 " Father, as also always King, and always Sa-  
 " viour, and Potentially All things, always  
 " similar and without any Change." The  
 Learned Bishop (2) Bull suggests, that This  
 Passage in *Eusebius's Epistle*, may perhaps be  
 interpolated. Yet he acknowledges, that This  
 very Passage is referred to by *Athanasius*, who  
 was Himself contemporary with *Eusebius*. Which makes it very improbable that it should  
 be spuriously inserted : And is indeed an un-  
 deniable Proof, that the Passage is, not *added*  
 in *Theodore*, but *omitted* in *Socrates*.

From what has been said, 'tis evident, that in *what manner* soever Any Antient Writers suppose the Son to have been *Always in the Father*, and that he was, not (*εξ σκ οὐτων ποιηθείσ*) *Made out of nothing*, but (*ex τε πατρός γεννηθείσ*) *Generated from the Father* : (Both which *Acts* of God, viz. *Creation* and *Generation*, are entirely, and *Equally* above our Capacities ; we being no way able to comprehend in *what manner* any thing can be derived either from the *Substance* of God, or from any *internal Power* of God, or absolutely *out of Nothing* :) Yet in *This Particular*, which is

(1) In the *manner* described by the *fore-cited Authors*. There being no need that the following Words, "*Potentially all things*," should be taken in the way of *exact Similitude*, but only of *general Allusion*.

(2) *Defens. Sect. 3. c. 9.*

the True and Only Point in question between us, the *Primitive Writers* do all of them *unanimously* and *uniformly*, *constantly* and *invariably* agree; that the *Father Alone* is *Supreme in Authority and Dominion*, and that the *Will of the Father* is the *Authoritative Cause* of every *Act of the Son*. Which is directly contradictory to *Your Assertion*, that the *Son* is as truly  
P. 22, 53,  
57.  
*The ONE SUPREME God*" as the *Father*; God "in the same and in as HIGH "a Sense, as the *Father Himself*;" that is, having *equally Supreme and independent Authority*. But 'tis time to proceed.

P. 28, 33. Having premised, that, according to *You*, the "*Father and Son are Both The ONE S U- P R E M E God ; Not ONE in Person, but in Substance*;" (Which is directly affirming that there are *TWO Supreme Gods in Person*, though subsisting in One undivided *Substance*; *TWO Supreme Governours of the Universe*, though subsisting in One common metaphysical *Nature or Godhead*;) you proceed to support your Assertion by the following Argument.

P. 28, 32. Numerous "Texts of the Old Testament, in "which The One Supreme God is undoubtedly "spoken of, the Ante-Nicene Writers in general "understood of Christ :" Therefore they understood Christ to be Himself "The One Su- "preme God," as well as the Father. To have made out This Consequence, you must have proved that the Antient Writers so applied these Texts to Christ, as that the *Manner of their application of them inferred This Conclusion.*

Which

Which if it ha' been the Case ; how comes it to pass that those Writers Themselves never draw that Conclusion, which you deduce for them ? How comes it to pass that They Themselves *never say* that Christ is *The One*, or *The Only God*, or *the One Supreme God* ? Nay, how comes it to pass, that they not only constantly apply these Titles to *God the Father only* ; but Many of them *expressly* condemn the applying of this Title, *the (1) one Supreme God*, to the Person of Christ ; and make it the *same Heresy*, to say that he is *Himself absolutely The (2) Lord God Almighty, The One God, The only God*, as to say that he is the *Person of the Father* ? This, I say, is altogether unaccountable upon *your Hypothesis*. But I shall now proceed to show you *directly*, that the Ancient Writers *could not* and *did not* apply the Texts of the Old Testament to the Person of Christ *in the Manner* you suppose ; as if they thought him to be *Himself The One Supreme God*. Almost all the Texts you alledge, represent God *appearing visibly*, and *speaking to the Patriarchs and to Moses* ; *Ascending, or Descending* : And often at the same time style him an *Angel or Messenger*. Now, as the Scripture declares that no *Man hath seen God at any Time*, and that *None have heard his Voice or seen his Shape*, John i. 18 ; 5, 37 : so it is also the *unanimous Doctrine* of all the *Antients*, that it

(1) See above, on P. 17, 18.

(2) Tertull. adv. Prax. c. 2. Novat. c. 30, 31. Euseb. Eccl. Theol. lib. 1. c. 1. lib. 2. c. 4. See above, on P. 4.

was *absurd* and *blasphemous* and *prophane* to suppose *The one Supreme God* either (1) appearing or speaking or being styled *an Angel*. And the Absurdity of the Supposition (in the manner the Antients express it) evidently arises always, not from the consideration of his *Paternity*, but of his *Supremacy*, of his being the *One Supreme Self-existent Independent God of the Universe*. The Antients therefore applied the Texts of the Old Testament we are now speaking of, to Christ; not as being himself *The One Supreme God of the Universe*, but as *representing the Person*, and *ministring to the Will*, of the *One Supreme God and Father of All*. This is so exceedingly clear and plain to any one who has with the least Care look'd into Antiquity, that I could not imagine you would have expected any further Proof of it. To put it out of all Doubt with you therefore, for the future; I shall here, once for all, distinctly, and in *order*, set before you the *full Sense* of all those *Antenicene Writers*, from whom you alledge upon This Head a very few imperfect Scraps.

P. 29.

The *First*, is (2) *Justin Martyr*. Who lays it down; “That no one who has the least Sense, will presume to say, that *The Maker and Father of the Universe* left the su-

(1) Ex primævorum Doctorum sententiâ, Deus Pater à nemo unquam, nè per *assumptas quidem species*, visus est aut videri potest. *Bull Defens*, Sect. 4. c. 3. §. 4.

(2) Όν τὸν ποιητὴν τῶν ὁλῶν καὶ πατέρα, καταδιπόντα τὰ ὑπερ ἐργά τὸν ἀπαντα, εἰς ὁλίγοις γῆς μορίῳ πεφάνθαι, πᾶς ὁσιοῦν καὶ μηκόν νοῦν ἔχων, τολμήσει εἰπεῖν. *Dial. cum Tryph.* P. 73. Edit. Gr.

“percælestial

“ percælestial Mansions, and *appeared* here in  
 “ a little Part of the Earth.” Wherefore he  
 argues, (1) “ that the God who spake to  
 “ Moses, saying that he was the God of Abra-  
 “ ham &c. was not *The Maker of the Universe* ;  
 “ but it was *That Person*, who (as he had  
 “ before shown) had appeared to Abraham &c.  
 “ ministering to the *Will of the Maker of all*  
 “ *Things* ; and who *ministered* also in like  
 “ manner to his *Will* at the Judgment on  
 “ the *Sodomites*.” This he had before pro-  
 ved in many Instances. Particularly : Hav-  
 ing told *Trypho*, that God appeared to  
*Abraham* at the Oak of *Mamre*, with two  
 Angels sent along with him to execute Judg-  
 ment upon the *Sodomites*; sent along with  
 him (*I say*) “ by (2) Another who always  
 “ abides in the Supercælestial Mansions, and  
 “ never appeared to Any ; Whom (*says he*)  
 “ we understand to be *The Maker and Father*  
 “ of the *Universe* :” He endeavours from  
 hence to convince *Trypho* and his Friends,  
 “ (3) that besides *The Maker of the Universe*,  
 “ there is another who IS, and in Scripture  
 “ is styled, Lord and God ; who is also called  
 “ an *Angel*, because he carries *Messages* unto

(1) Οὐχ ὁ ποιητὴς τῶν ὅλων ἔστι θεὸς ὁ τῷ Μαστὶ εἰπὼν δέντρον εἶναι  
 θεὸν Αβραὰμ, &c. ἀλλ᾽ ὁ ἀποδικήθεις ὑπὸ ὄφρων τῷ Αβραὰμ, &c.  
 τῇ τε ποιητῇ τῶν ὅλων θελήσεις ἵστηται, καὶ εὐ τῇ κρίσει τῶν Σοδο-  
 μῶν τῇ βελῃ ἀντεῖ μηδές ἵστηται. *ibid.*

(2) Υπερ. Ἀλλα τῇ εὐ τοῖς ἵστηταις ἀεὶ μένοντος, καὶ ἀεὶς ὄφ-  
 θεντος, ἐν ποιητῶν τῶν ὅλων καὶ πατέρᾳ νοέμεν. *Ibid.* P. 68.

(3) Οτι ἐστι καὶ λέγεται θεὸς καὶ κύρος ἕτερος ἵστηται [lege παρόν]  
 τὸν ποιητὴν τῶν ὅλων, διὸ καὶ ὡρίζεται καλεῖται. Διὸ τὸ ὡρίζεται  
 τοῖς ἀνθρώποις ὅσπετερ βέλεται ἀυτοῖς ὡρίζεται ὁ τῶν ὅλων ποιητὴς,  
 ἵστηται δὲ ἀλλοτε θεὸς ἐκ τοῦ. *ibid.*

" Men according to the Will of *The Maker of the Universe*, besides whom there is no other God." Again, he endeavours presently after in like manner to convince them, "(1) that the Person who is said to have appeared to *Abraham* and to *Jacob* and to *Moses*, and is styled God ; is *Another Person*, distinct from the God who is *the Maker of all Things*: Distinct, I say, in Number, but not disagreeing in Will. For I affirm that he never did any Thing, but what it was the Will of *the Maker of the Universe* (above whom there is no other God) that he should both do and say." And again he infers presently, from *Gen. 19, 24*, (another of your Texts,) " that (2) One of the Three (Angels,) who is also *God* and *Lord*, and who *Ministers* to Him [to the Supreme God] which is in Heaven ; is Lord of the [other] Two Angels.—He, as the Scripture declares, is also *Lord* ; having Received Power from the Lord who is in Heaven, that is, from *the Maker of the Universe*, to bring upon *Sodom* and *Gomorrah* those Judgments which are recorded."

(1) Πειράσματα πέποιχι ὥραις, ὅτι γένθω ἔτι, τε τῷ Ἀβραὰμ, καὶ τῷ Ἰακώβ, καὶ τῷ Μωϋσῃ ἀφίσαι λεγόμενον, καὶ γεγραμμένον Θεός, ἐπερόπις ἐστι τὸ τοῦ πάντα ποιησαντοῦ Θεοῦ, ἀριθμῷ λεγω, ἀλλ' οὐ γνώμοντες φημι ἀντὸν πεπραχέντας τοτὲ, η̄ αὐτερὸν ἀντὸν ὁ τὸν κόσμον ποιῶν, ὑπὲρ δὲ ἀλλού εἰσι θεοί, βεβλητοί καὶ πρέστας καὶ ὄμιλοι ταῖς. Dial. P. 69.

(2) Οτι ὁ εἰς τῶν τριῶν, ὁ καὶ θεός καὶ κύρος, τῷ σὺ τοῖς ἕραστοις ἀπρετάν, κύρος τοῦ διον ἀγγελῶν. — — — — — αὐτὸς, ὡς ὁ λόγος οὐδεῖ, καὶ κύρος ἐστι, πιστὸς κυρίς τῷ σὺ τῷ ἕραστο, τοτὲ ἐστι τῷ ποιητῇ τῶν ὀλαν, πιστὸν τὸ ταῦτα ἐπενεγκεῖν Σαδίκων καὶ Γομορᾶς, ἀστερὸς λόγος καὶ τεριθμεῖ. ibid. P. 71,

Whence

Whence he concludes afterwards, “that (1) the Scripture speaks of two Persons in Number ; the One upon Earth, who descended to see the Cry of the Sodomites ; the Other in Heaven, who is the LORD of That Lord who was upon Earth ; as being his Father and God, and the Cause of his Existence, even though He also himself be Potent, and Lord, and God.” Again, he proceeds to prove, “that (2) the Person who appeared to the Patriarchs, being stiled God, is also called both an Angel and Lord ; that ye may learn from hence, that he is” [not, The One Supreme God, but] “the Minister of the Father of the Universe.” Then he goes on to show, that the same Person, who had appeared to the Patriarchs under these Characters, (3) “appeared also and conversed with Moses ; ministering, as had been before shown in many Instances, to The Supreme God, above whom there is no other God.” And again, in another Place ; “(4) I have shown

(1) Διὸς ὅντας ἀριθμῷ μείζων ὁ λόγος ὁ προΟπτικός τὸν μὲν ἐτὶ γῆς ὄντα, ὃς φησὶ καταβεβούντας ὑδῶν τὴν πραγμάτων Σοολόμων τὸν δὲ εἰς τοῖς ἀφανεῖς ὑπερέχοντα, ὃς καὶ τὸν ἐπὶ γῆς κυρίας κύριον ἐστι, ὡς πατήρ νῦν θεός, ἀντίος τε ἀντών τῷ εἶναι, καὶ σύμματῷ καὶ κυρίῳ καὶ θεῷ. ibid.

P. 121.

(2) Ὄτι ἐτόπῳ ὁ ἀριθμὸς τοῖς πατριάρχαις λεγόμενῷ θεῖος, καὶ ἀγ-  
γελῷ καὶ κύρῳ λέγεται, ἵνα καὶ εἰς τύπων ἐπεργάτης πάτερ ὑπηρε-  
τῶντα τῷ τῷ ὅλῳ πατέσθι. ibid. P. 72.

(3) Ὄτι ἀντὼν ἐτόπῳ μέγῳ, καὶ ἀγγελῷ καλέμενῷ, καὶ θεὶς  
ὑπαρχων, ἀφθι καὶ προσαριθμετε τῷ Μωϋεῖ — τὸν ἀντών λέγει, εἰ  
καὶ δῆλος πολλῶν τῶν λελεγμένων, ὑπερετέντως τῷ ὑπέρ κύριου θεοῦ, ὑπὲ-  
ν ἀλλῷ ἐκ ἐστι θεός. ibid. P. 74.

(4) Ὄτι γῆ Ἰησῆς ἦν ὁ Μωϋεῖ καὶ τῷ Αβραμ καὶ τοῖς ἄλλοις ἀ-  
πόλεως πατριάρχαις Φαρεὶς καὶ ὄμιλότας, τῷ τῷ πατρὸς θεληματὶ οὐκε-  
τῶν, ἐπέδειξε. ibid. P. 109.

“ (says he) that it was Jesus who appeared  
 “ and conversed with Moses and Abraham  
 “ and the other Patriarchs; ministering to  
 “ the Will of the Father.” And again; he  
 (1) lays, that Christ “ had all the fore-men-  
 tioned Titles,” [viz. the Glory of the Lord,  
 Son, Wisdom, Angel, God, Lord, Word, and  
 Chief-Captain,] “ from his Ministering to the  
 “ Will of the Father, and from his being be-  
 “ gotten of the Father By his Will.” Once  
 more, He thus lays down the same Notion.  
 (2) “ When God says; God went up from  
 “ Abraham, or, the Lord spake unto Moses,  
 “ and, the Lord went down to see the Tow-  
 “ er, &c. Do not imagine that the Unbegot-  
 “ ten God himself descended or ascended. For  
 “ the unspeakable Father and Lord of all  
 “ Things, neither goes, nor walks any where;  
 “ —but abides in his Place, where-ever it  
 “ is; —never moving, nor being compre-

(1) Ἐγένετο δὲ πάντα προσωμάτιζετο, ἔκτε τῷ ὑπηρετεῖν τῷ πατρικῷ  
 βαθύτατο, καὶ εἰ τοῦ αὐτοῦ τοῦ πατρὸς θεότητος γεγεννᾶτο ibid.  
 P. 74.

(2) Οταν ἡ Γένησις λέγει, ἀνέβη ὁ Θεός ἀπὸ Ἀβραὰμ, ή ἐλάλησε καὶ  
 φέρεται πρὸς Μωϋσῆν, καὶ κατέβη χριστὸς τὸν πύργον ιδεῖν. — μη ἡγείσθε  
 ὅτι τοῦ ὁμοιώτερον θεοῦ καταβεβηκόντας ή ἀναβεβηκόντας ποδεσ τὸ γῆρ-  
 αρρότος πατέρο καὶ κυρίος τῶν πάντων, ὅτε τοις ἀφίκεται, στε τούτουστε,  
 ἀλλ' ἐν τῇ ἀυτοῦ χώρᾳ ὅπου ποτὲ μένει, — στε κηρυχμένος, ὁ τότε ἐ-  
 ἀκριβέστερος καὶ τῷ κροτοντι ἔλατο. — πᾶς δὲ γένετος οὐδὲν προστί-  
 γει, οὐ ὄφει τινί, η ἐν ἀληργίᾳ μάζεις γῆς φυσεῖται, ὅποτε γε ἐδέτην δόξαν  
 ή παρ' ἀυτοῦ πεμφθεντος θεούν ὁ λαός ιδεῖν ἐν Σινά; — “Ουτε γέ  
 Ἀβραὰμ, στε Ισαὰκ, στε Ιακὼβ, στε ἄλλος ἀνθράπταν εἶδε τὸ πατέρα  
 καὶ αἴροντον κυρίον τῶν πάντων αἰτῶν, καὶ ἀυτοῦ ή χριστοῦ, ἀλλ' ἐκεί-  
 νον τὸ κατά βαθὺ τὸν ἐκέντητον θεόν οὐτα, οὐδὲν ἀυτοῦ, καὶ ἀγγελον ἐκ  
 ή υπηρετεῖν τῇ γράμμῃ ἀντοῦ. — Επειδὴν μη δέ των νοστημένων τὰς  
 γραφάς, συμβόσεις τὸ πατέρα καὶ κύριον τῶν ὅλων μη γεγεννᾶτο τότε  
 ἐν τοῖς ἀρχαῖς, ὅτε μήτε Μωϋσες λίλεκται, καὶ κύριος ἐβρεζεύει — παρό-  
 κυρίος εἰς ή βρεζεύει εἰς. Ibid. P. 119, 120.

“ hended

“ hended in any Place, no, not even by the  
 “ whole World.—How then should he speak  
 “ to, or be seen by any one, or appear in a  
 “ little Corner of the Earth ; when the Peo-  
 “ ple on Mount Sinai were not able to be-  
 “ hold the Glory even of him who was Sent  
 “ by him? —Wherefore neither Abraham,  
 “ nor Isaac, nor Jacob, nor any other Man  
 “ ever saw him who is the Father and ineffa-  
 “ ble Lord of all Things absolutely, even  
 “ of Christ himself: But they saw him, who,  
 “ By the Will of the Father, is God as being  
 “ his Son, and an Angel as Ministering to his  
 “ Will.—If we understand not the Scrip-  
 “ tures in This manner, the Consequence  
 “ will be, that the Father and Lord of the  
 “ Universe was not then in Heaven, when  
 “ Moses says, the Lord rained—from the Lord  
 “ out of Heaven, &c.” Agreeably to which, he  
 tells us, (1) “the Jews are justly reproved  
 “ for imagining that it was the Father of all  
 “ Things who always spake to Moses ; when  
 “ indeed it was the Son of God, who is cal-  
 “ led an Angel and Messenger.”

From all these and numerous other Places, 'tis undeniably certain Justin did not think that the Divine Person who is represented appearing visibly and talking in the Old-Testament, was himself the Supreme God and Ma-ker of all Things, or the absolute Lord of the Universe ; but the visible Representative of the

(1) Ἰσολαῖος ἐν ιηγανάκμενος δὲὶ τὸ πατέρα τῶν ὅλων λελογκεῖαι τῷ  
 Μωϋῆι, Φλανήσαντος διπτῶ ὄντος οὐνῷ Φ Θεοῦ, ὃς καὶ ὑγελοσκός αἰτοῦ-  
 λος κέκλη), δικαίως ἐλεγκο). Apol. 2da, P. 161.

One Supreme invisible God. Accordingly 'tis very observable, and you ought to have taken Notice of it, that in his Application of the *Texts of the Old-Testament to Christ*, the Beginning and Conclusion of every Argument is to show, that Christ is, not [οὐεὶ πάντων θεῶν, οὐ καὶ τῶν ὄλων, οὐ ποικίλων τῶν ὄλων,] absolutely the One Supreme God, Lord, and Maker of all Things; but always subordinately [θεὸς καὶ κυρῖος, γεγαμένος θεός, ἀγέλης καὶ θεός καὶ κυρῖος] God and Lord, the Person stiled God and Angel and Lord, and the like. And though in his Application, which you refer to, of the 24th Psalm, he does indeed stile Christ (κύριος δυνάμεων) Lord of Hosts; yet he expressly tells you, that he is so (1) "according to the Will of the Father who "Gave him this Power." And again, in the Passage above-cited; that "tho' he is himself "both Powerful, and Lord and God, yet the "Father is His Lord and God, and the "Cause of his Existence." Lastly, Christ is, in Justin's Citation of Ps. 99,1, "the (2) Lord "that reigneth from the Tree;" i. e. the Lord who, as Justin argues, was made ( $\pi\alpha\betaή\delta\sigma$ ) *Possible* by the Will of God for our Sakes: Plainly showing his Opinion, that Christ was not *The Supreme impassible God*. But you have thought fit to leave out and conceal from your Reader the Words, "from the

(1) Ὡς ἵει καρπούς εἰσαγένεται Λύκ. τὸ Σέληνος τοῦ Δόντος αὐτῷ πατέει. Dial. P. 91.

(2) Οὐδέποτε εἰσαγένεται αἴστος τοῦ ξύλου. Dial. P. 151.

"Tree;"

“Tree;” which, no doubt, *Justin* found in the Old Greek Translation of *Pf. 99*.

Before I leave *Justin Martyr*, it will not be improper here to observe, that, to all the Places in *Justin’s* unquestionably genuine Writings, which thus expressly declare *The Word* to be the *Minister of God’s Will*, the Learned Bishop *Bull* opposes one single Passage out of an Epistle to *Diogenetus*; of which Epistle, *Eusebius* makes no mention in his Enumeration of the Writings of *Justin*; and it is judged by Learned Men to be spurious, as differing in Stile and Language from *Justin’s* unquestioned Writings. Indeed the Author of this Epistle denying in express Terms, what *Justin* constantly all through his Writings as expressly affirms and insists upon, viz. that *the Word is the Minister and the Angel or Messenger of God*; is such a Mark of Spuriousness, as would alone, in like Circumstances in any other Case, be allowed to be decisive. The Learned Bishop further takes notice, (1) “that almost all the ‘ancient Catholick Writers, before Arius’s time,

K 4

seem

(1) Veteres Catholici penè omnes, qui *Arium* præcessere, filii Dei *invisibilem* atq; *immensam* Naturam ignorasse videntur. Scilicet de filio Dei ita aliquoties loquuntur, quasi is, etiam secundum *divinam* ipsius Naturam, *finitus* eset, *visibilis*, & *certo* aliquo in *loco inclusus*, ac veluti cancellis quibusdam *circumscriptus*. Nam cùm probare volunt, eum qui Patriarchis & viris Sanctis sub *vet.* *Test.* olim apparuit ac locutus est *Jehovæ* nomine insignitus, ipsum Dei filium fuisse; hoc ferè utuntur disjunctivo Argumento: quod vel dei filius fuerit qui conspectus est, vel angelus creatus, vel Deus Pater. Creatum non fuisse Angelum inde colligunt, quod *Jehova* ac *Deus à Spiritu Sancto* dicatur. Patrem vero non fuisse, ex eo probant, quod

" seem not to have known any thing of the  
 " *Invisibility* and *Immensity* of the Son of God :  
 " That they often speak of him in such a man-  
 " ner, as if, even in respect of his *Divine Nature*,  
 " he was *Finite*, *Visible*, and *Circumscrib'd* in  
 " *Place*. For when they would prove, that  
 " the Person who *appeared* and *conversed* with  
 " the Patriarchs and holy Men under the Old  
 " Testament by the Name and Title of *Jeho-*  
 " *vah*, was the Son of God ; they generally  
 " make use of this Disjunctive Argument :  
 " That He who was *then seen*, was either the  
 " *Son of God*, or a *Created Angel*, or *God the*  
 " *Father*. That it was not a *Created Angel*  
 " they conclude, because he is styled by the  
 " *Holy Ghost*, *Jehovah* and *God*. And that  
 " it was not the *Father*, they prove ; because  
 " the *Father* is *Immense*, filling all Places, and  
 " circumscribed by None ; For which Reason  
 " it is impious ever to entertain a Thought,  
 " that *He* appeared in any particular Place and  
 " small Corner of the Earth : As if indeed  
 " this *might* be said of the Son of God, right-  
 " ly and without Danger. And by the same  
 " Argument they teach, that the Son of God  
 " is *visible*." This, That Learned Prelate ac-  
 knowsledges to be indeed a (1) very *great Diffi-*  
*culty*, and such as had once been a (2) *Stone*

is sit *Immensus*, loca replens omnia, nullo inclusus ; ac pro-  
 inde ipsum certo aliquo in loco atq; exiguo terræ angulo ap-  
 paruisse, vel *coigitur nefas* sit : quasi scilicet id ipsum de filio  
 Dei, jure ac sine periculo dici posset. Pari ratione filium Dei  
*Visibilem* esse iidem docent. *Defens. F.N. sect. 4. c. 3. P. 267.*

(1) Nodus vindice dignissimus. *ibid.*

(2) Fateor me ad istum lapidem olim offendisse. *ibid.*

of Stumbling to himself. The Way by which he solves and reconciles the Expressions of this sort, which, he tells us, (1) run through the Writings of almost all the Primitive Fathers; is This. He thinks, they meant no more, (2) "than that the Son, who is by Nature equally Omnipresent and Invisible with the Father, did yet condescend to appear in some certain Places, i. e. made Himself visible unto Men by some external Symbols of his Presence, when he declared unto them the Commands and Will of God the Father." An *olivinus Objection* immediately offering it self against This Solution, he thus takes Notice of: (3) "Had the Fathers meant no more than This; how comes it to pass then, that they were so exceedingly careful to deny the possibility of ascribing such an Appearance to the Father, as being unworthy of His Supreme Majesty? For even God the Father (it may be thought) might equally in This manner have manifested his Person to Men, without any Diminution of his Majesty." The Answer the Bishop gives to This, is; "that Truly the Primitive Doctors judged

(1) Non in uno tantum & altero scriptore Veteri occurrat, sed primævorum patrum penè omnium monumenta percurrat. *ibid.*

(2) *Ibid. P. 268.*

(3) Si—patres isti — nihil aliud voluerunt,— quorum id ipsum à deo Patre, tanquam Summa ipsius Majestate insignum, tam sollicitè removerunt? &c. *ibid.*

"plainly

“ plainly Otherwise: (1) For, in Their Opinion, *God the Father* never was nor ever could be seen of any one, no not even by any assumed Symbols of his Presence. He, having no Original, is SUBJECT to None; and can no more be said to be Sent, than to be begotten by Another. On the contrary, the Son of God, as being begotten of God the Father, does on (2) That Account certainly owe all his Power to the Father, as received from him: Nor is it less Honourable for him to be Sent, than to be Begotten, of the Father.” From these Words appears the Weakness of the Distinction you rely upon; viz. that the Absurdity and Blasphemy (mentioned by the Antients) of supposing the Father to appear at all as a Messenger, even so much as under any assumed Symbols of his Presence; consists, not in supposing The One Supreme God, but in supposing

(1) Quippe ex ipsorum Sententia, Deus pater à nemine unquam, nè per assumptas quidem species visus est, aut videri potest. A nullo ille ortus principio, nulli SUBJECTUS eit: neq; magis ab alio Missus, quam ab alio natus dici potest. Contrà filius Dei, quā ex deo Patre natus, eo certè nomine patri suam omnem Auctoritatem acceptam refert; neq; minus ipsi honorificum à patre Mitti, quam ex patre Nasci. ibid.

(2) The Learned Bishop Pearson speaks excellently to the same Purpose. “We must not so far indeavour to involve our selves in the Darkness of This Mystery, as to deny That Glory which is clearly due unto the Father; whose Pre-eminence undeniably consisteth in This, that he is God, not Of any Other, but Of Himself; and that there is no other Person who is God, but is God Of him. It is no diminution to the Son, to say he is From Another; for his very Name imports as much. But if were a Diminution to the Father, to speak so of Him. And there must be some Pre-eminence, where there is place for Derogation.” Pag. 35, Edit. 4th.

the

the Father, considered as Father, to appear in such manner: The Weakness (I say) of This Distinction, evidently appears from Bishop Bull's own Words. For the *Impossibility* of the Father's being a *visible Messenger*, is not founded upon his *Paternity*, but upon his absolute *Supremacy*; upon That “*Summa Maje-  
stas*,” his being *Subject to None*, [“*Nulli  
Subiectus*,”] which is inseparable from his being the *unoriginate Author of All Things*. Nor do the Primitive Writers ever lay the Stress of This Argument upon the *relation of Paternity*, but upon the *SUPREMACY* of Him who is the *Father of All*. They accounted it Blasphemy to say or to think, that *The One Supreme God*, (*ὁ θεὸς τῶν ὅλων*,) the *supreme or absolute Maker of all Things*, (*ὁ τοπτὸς τῶν ὅλων*,) should *appear, speak, move, or be Sent*. Nor is This Argument at all affected by what the Learned Bishop Bull alledges in the Place before-cited; that some of the Antient Writers who argue in This Manner, and who expressly assert the *Son's appearing by the Will of the Father*, do still in some other Passages of their Works suppose even this *Appearing of the Son* to be only by *assumed visible Symbols*, and that this *Presence* was not *circumscribed by the place he appeared in*. For the *Omnipre-  
nence, Substantial or Virtual*, ascribed by these Writers to the *Son*, (in whatever Sense be understood,) 'tis palpable was not by

(1) *Them*

(1) *Them* apprehended to infer any *Equality of SUPREME Independent Authority*, who, expressly upon account of the Father's *Supremacy over All*, affirm it to be *absurd* and *blasphemous* to ascribe *That* to the *Father*, which without any *Derogation* may be ascribed to the *Son*.

The Next Writer is *Irenæus*. Out of whom the only material Thing you here alledge, is, p. 29, 30. that he applies the Texts, (*Gen. 19, 24; Exod. 3; 4, 8, 14, 15,*) to *Christ* as being “*The One Supreme God.*” What I have already observed from *Justin Martyr*, might suffice in general to show you the meaning of *Irenæus*, and of the Other Primitive Writers. But that *Irenæus* may also in particular be allowed to explain his own Sense; he tells you, in numberless Places, that the Person who appeared visibly under the *Old Testament*, and is stil’d *God and Lord*, was, not *The One Supreme God* and *Maker of all Things*, but the *Word*, his *Son*, who (2) *Ministréd to the Will of The*

(1) *Clemens Alexandrinus*, in that very Passage where he seems most of all to assert the *Son’s not being circumscribed in Place*, adds: “*Αὐτὸν ἡ περίστη (Ἐθίσ) ὑπέρχει, ἢ τα πάντα διάδοσις ταῦτα τῷ θεοῦ μερός.* Strom. 7. p. 702. “*This is the Greatest Excellency of the Son, that he orders all Things according to the Will of the Father.*”

(2) *Diviti & multæ Voluntati Patris deseruit.* lib. 3, c. 18. p. 242. Again: *Bonum autem Placitum Patris, filiu perficit.* *Mittit enim pater, mittitur autem & Venit filius.* — *Omnia autem filius administrans patri perficit ab initio usq; ad finem.* — *Revelat omnibus patrem, quibus vult, & quando vult, & quemadmodum vult Pater.* lib. 4. c. 14. Again: *τεῦ θεοῦ χεὶς ἀπεργόντα τῷ θεοῦ μερός πατέρος,* “*The Hand of God, subervient to the Will of God even the Father.*” lib. 5. c. 5, p. 405. Again: *Voluntati patris Deserviens.* ibid. c. 15. p. 423. Again: *Ministrans Patris sui Voluntati.* ibid. c. 26. p. 441.

(1) *One*

(1) One God, the Father and Maker of all Things. And accordingly ; tho' he applies to the Son innumerable Texts, where *The One Supreme God and Father of all*, is primarily and originally meant ; yet 'tis most evident he never thereby intends to prove that the Son is himself "*The One Supreme God*," but, on the contrary, that he *manifests, declares, and fulfills* the *Will and Commands* of the *One Supreme God*. Nor does he so much as *Once* in All his Writings stile the Son either *The One Supreme God*, or *The One God* ; but constantly reserves those Titles to the Father. Nay, 'tis remarkable, that in That very Chapter, to which you refer for his Application of the fore-named Texts to the *Son of God*, he expressly tells you, with respect to the *First* of them, (*Gen. 19, 24,*) that "the Son (2) received "from the Father *Power* to judge the *Sodomites*." The Second Text, (*Exod. 3; 4, 8,*) he (3) applies to *God the Father only* ; whom he there solemnly invokes as the *only and true God*, through *Jesus Christ*. The Third Text also, (*Exod. 3; 14, 15,*) he (4) applies

(1) See above, p. 93. &c.

(2) *Filiū — a patre Accepisse Potestatem ad judicandum Sodomitas. lib. 3. c. 6.*

(3) *Et ego igitur invoco te, domine Deus Abraham &c. pater domini nostri Iesu Christi, — qui dominaris omnium, qui es Solus & Verus Deus, super quem alias Deus non est, per dominum nostrum Iesum Christum. ibid.*

(4) *Omnium Deus & dominus, qui & Moysi dixit, ego sum, qui sum, &c. & Hujus filius Jesus Christus dominus Noster.—Ipse est enim qui descendit & ascendit propter salutem Hominum. Per filium itaq; — manifestatus est Deus. lib. 3. c. 6.*

to God the Father only; whom he there stiles *The God and Lord of all*, in express contradiction to his Son *Jesus Christ our Lord*: By whom, he tells you presently after, *God was manifested*. These Passages, and the Analogy of *many other* to the like purpose cited above (p. 93, &c.) out of This Author, evidently shew how different his real Meaning is from P. 34, 35, what you represent it, in *That particular Passage*, where he says that (1) *Our Lord Christ, who is the Resurrection and the Life*, [of which emphatical Words you have taken no Notice,] *is, with the Father, the God of the Living*.

P. 28 & 34. The next of the Ancient Writers you refer to, is *Theophilus* Bishop of *Antioch*; Whom you alledge for applying That Text, (Gen. 3; 8, 9,) to *Christ*, as being himself “*in his own Person*” the “*One Supreme God*.” His Words are highly worthy the Reader’s Consideration, being (I think) a most full and clear Confutation of what you intended to support by them. “(2) You will reply, (says he to *Autolycus*,) “since I have affirm’d  
“ that

(1) *Is qui de rubo locutus est Moysi, & manifestavit se esse Deum Patrum, hic est viventium Deus, — & verbum ejus qui & locutus est Moysi, qui & Saduceos redarguit, qui & resurrectionem & Dominum ostendit. — Resurrectio autem ipse Dominus est, quemadmodum ipse ait, ego sum Resurrectio & vita. ... Ipse igitur Christus, cum Patre, vivorum est Deus, qui & locutus est Moysi, qui & patribus manifestatus est. Lib. 4. c. 11.*

(2) *Ἐφεὶς ἐν μοι σὺ οὐς τὸν θεὸν τὸν τόπῳ μὴ δεῖν χωρίαδ, καὶ πάσας νῦν λέγεις αὐτὸν εἰν τῷ παραδείσου τοθετατεῖν; "Ἄκης οὐ φορεῖ" οὐ θεὸς καὶ πατήσ τῶν ὅλων ἀχρόντος ἐστι, καὶ εἰ τόπῳ ἐκ οὐσίας· — οὐ οὐρανὸς αὐτὸς, διὸ εἰ τὰ πάντα πεποίκη, — ἀπαλλαγεῖσαν τὸ*

“ that God cannot be comprehended in any  
 “ particular Place, how then do I now assert  
 “ that he walked in Paradise? I answer: The  
 “ God and Father of all things is *IMMENSE*,  
 “ and not found in any particular Place:—  
 “ But his *WORD*, *By whom he made all Things*,  
 “ —he (I say) representing the Person of the  
 “ *Father and Lord of all Things*, came into Para-  
 “ dise in the Person of God, and conversed with  
 “ Adam.” And presently after, he adds, (upon *John* 1; 1, 3;) “ The Word therefore being  
 “ God, and the Son of God; the Father of the  
 “ Universe *SEND S* him, when 'tis his *Will*  
 “ so to do, unto any particular Place; where  
 “ when he comes, he is both *heard* and *seen*,  
 “ being *sent* by the Father; and he is found  
 “ in That Place.” These Words undeniably  
 show, that, in *Theophilus*'s Opinion, directly  
 contrary to what you refer to him for; the *Per-*  
*son* who *appeared* and *talk'd* with *Adam*, was  
 not himself *The One Supreme God*, but the *Word*,  
 his *Son* and *Minister*, who *represented* his *Per-*  
*son*, and was *sent* by him. Nor is there here any  
 Room to distinguish between the *one Supreme*  
*God*, and the *Person* of the *Father*: For *Theo-*  
*philus* does not speak of *God* under the Relation  
 or Character of the *Father of our Lord Jesus*  
*Christ*, but as being (ο θεός καὶ πατής τῶν ὄλων)

τὸν πατέρας καὶ κυρίαν τῶν ὄλων, ἐνθεοῦ παρεγένετο εἰς τὸν  
 παράδεισον εἰς προσώπων τοῦ Θεοῦ, καὶ ὥριζε τῷ Ἀδέιν.— Θεὸς  
 δὲν ἐν ὁ λόγῳ, καὶ εἰς Θεοῦ πεφυκάς, ὅπότε ἐν βώλει ὁ πατὴρ τῶν  
 ὄλων, πέμψει ἀυτὸν εἰς την πότνιαν, διὰ παρεγένετο εἰς τὸν ὄλων,  
 περιπόμενον τῷ ἀυτοῦ, καὶ ἐν τούτῳ εὑρίσκεται. Ad Autolyc.  
 P. 129, 130.

the *God and Father of all Things*: And he says that the Word *assumed the Person* (not of the *Father* merely, according to *your Hypothesis*; but τὸς θεός) of him who is *God absolutely*, or *The Supreme God*. So that, you see evidently, *Theophilus* (having never heard of *your Distinction*, of *God considered essentially*, and *God considered Personally*,) denies equally that the *Word* is *The One Supreme God*, as that he is the *Person of the Father*.

The next Author is *Clemens Alexandrinus*. One (1) Chapter of whose *Pædagogue* (which you know is a Juvenile and Rhetorical Piece) you cite, and observe that he says, *Christ speaks in his OWN PERSON*, Exod. 20, 2. As if the Intent of that Expression was, that he There declared himself to be *in his own Person The One Supreme God*. Now on the contrary, the Intent of *Clemens* in That very Chapter, is to show that Christ is *our Master*, whom the *Supreme Father* (πατὴς τῶν ὅλων) *who only is Perfect*, (μόνος τέλειος,) i. e. of *Original undervived Perfection*, sent to instruct us in the Way of Salvation. And Christ, in the Passage you cite, is observed to speak *in his OWN Person*, not in opposition to his being the *Representative* of the Person of the *Father*, (as *you* would absurdly make your Reader believe;) but he is observed by *Clemens* to speak *in his Own Person*, in the *First Person*, *I am*

(1) πάλιν δὲ ταῦτα λέγει Αἰρετὸς προσώπου — Ἐγώ, &c. c. 7.

*the Lord*, in opposition to his being elsewhere spoken of in the *Third Person*, *HE kept him as the apple of his Eye*, Deut. 32, 10. Your observation therefore upon *This Phrase* [δια τὸν ἰδίον προσώπον, “in his own Person,”] is perfectly ridiculous. And that *Clemens* in his *latest Writings*, is most clear and full against *your Notion*; I have shown at large *above*, P. 81, 82.

I proceed to *Tertullian*: Who is so far from applying any Text to *Christ* as being Himself *The one Supreme God*, that he expressly condemns (1) that very Expression in his Adversary, as being equivalent to affirming him to be *The Father Himself*. And in the very Chapter you here cite, he directly supposes him to be *not The (2) most High God*. You could not but know, *Tertullian* always declares *Christ* to have *appeared* and conversed with Mankind, not in his (3) *own Name*, but in

(1) *Ipse Deus Dominus Omnipotens Jesus Christus prædicatur.* *Adv. Prax. c. 2.*

(2) *Altissimus —— æternus Deus.* *Adv. Prax. c. 16.*

(3) *Id verbum, filium ejus appellatum, in nomine Dei variè visum Patriarchis, in Prophetis semper auditum.* *De Prescript. adv. Hæres. c. 13.* Again: *Nam & profitemur Christum semper egisse in Dei patris nomine;* ipsum ab initio convertatum; ipsum congressum cum Patriarchis & Prophetis; —— *Cæterū patrem nemini visum,* —— *cujus Auctoritate & nomine ipse erat Deus, qui videbatur, dei filius.* *Adv. Marcion. lib. 2, c. 27.* Again: *Quæcunq; autem ut indigna reprehenditis, deputabuntur in filio, & viso, & audito, & congreso,* *Arbitro Patris & Ministro.* *ibid.* Again: *Christus Dominus;* qui ab initio, *Vicarius patris, in Dei nomine & auditus sit & visus.* *ibid. lib. 3, c. 6.* Again: *Filius ergo visus est semper, & filius conversatus est semper, & filius operatus est semper, ex Auctoritate Patris & Voluntate;* quia *filius nihil potest à semetipso facere, nisi viderit patrem facientem.* *Adv. Prax. c. 15.* See more, *above*; P. 77, 78. And below, on *Query XXVII, towards the End.*

the Name of *The One Supreme God*, and by *His Authority and Power*, as his *Representative and Minister*: The Father being always absolutely (1) *Invisible*, on Account of his *Supreme Infinite Majesty*; but the Son *visible*, as being (in *Tertullian's* way of thinking,) only a *comprehensible Part* of the *Father's Substance*.

P. 30.

You think fit to cite (2) *Origen* also, for the Application of *one Text* to *Christ*, viz. Ps. 24; 8, 10. But, after what has been said, I see not at all how this tends to prove that *Origen* thought *Christ* to be *The One Supreme God*; which he expressly, in numberless Places of his Writings, denies him to be. See above, P. 16, 70, 71. See also what *Justin Martyr* says upon This very Text, above, p. 134.

P. 29, 30,  
31.

As to *Cyprian*: The 5th and 6th Chapters of his Second Book of Testimonies against the Jews, show plainly that he agrees with the Other Antients before him; and he has not one word to *your Purpose*. *The One Supreme God*, all through *His Writings*, is the *Father*: Who, he says, (3) is “The One God who is “Lord of all, of unequall'd Majesty and “Power.” And he professeth that the Son

(1) Consequens crit, ut *invisibilem* patrem intelligamus pro *Plenitudine Majestatis*, *visibilem* verò filium agnoscamus pro *Modulo Derivationis*. Adv. Prax. c. 14.

(2) On Matth. p. 438.

(3) Unus igitur omnium dominus est Deus; neq; enim illa sublimitas potest habere *conformem*, cum sola omnem teneat Potestatem. De bono Patient. P. 14.

called

called the Father (1) “*bis Lord and God;*”—  
 “ from whom he received the Power by  
 “ which we are baptized and sanctified ;  
 “ whom he acknowledged to be Greater than  
 “ Himself ; by whom, he Prayed to be Glo-  
 “ rified ; and whose Will he fulfilled, even to  
 “ the Obedience of drinking that Cup, and  
 “ suffering of Death.”

You have only one Place from the inter-<sup>P. 31.</sup>  
 polated *Hippolytus*; and That is nothing at  
 all to your Purpose. Unless the supposing  
 Christ to create all Things *By the Power* and  
*according to the Will* of the Father, be pro-  
 ving him to be himself *The One Supreme God*:  
 Which even this interpolated Writer is far  
 from asserting, but on the other hand expres-  
 sly does assert many things contrary to it.  
*See above, P. 13, 16, 39, 91.*

We come now to the Primitive Council of <sup>P. 29, 31.</sup>  
*Antioch*, consisting of 70 Bishops, according <sup>32.</sup>  
 to the Account of *Athanasius*; But probably  
 they were in Truth many more, *Eusebius*  
 calling them *an (2) infinite Number*. They  
 apply indeed Many Texts of the Old Testa-  
 ment to Christ, in order to prove, against *Paul*  
 of *Samosata*, that he was God “ before the  
 “ Foundation of the World.” But these Bi-  
 shops are so far from supposing or declaring  
 him to be “ *The One Supreme God*, ” that

(1) Dominum & deum suum; —— quando ipsam Potesta-  
 tem quâ baptizamur, & sanctificationem, ab eodem Patre Christus  
 acceperit; quem majorem dixerit, à quo clarificari petierit, (*Joh.*  
 14, 28.) cuius voluntatem usq; ad obsequium bibendi calicis &  
 subeundæ mortis impleverit. *Epist. ad Iubaian.* P. 203.

(2) *Mveiss.* Hist. Eccles. lib. 7. c. 28.

they expressly on the contrary say, (1) that  
 “ he fulfilled the *Will* of the Father in the  
 “ Creation of all Things ;” citing the Words  
 of the Psalmist, *he spake and they were made,*  
*he commanded and they were created.* They  
 assert also, “ that he fulfilled the *Father’s Will*  
 “ in appearing to the Patriarchs, being stiled  
 “ sometimes an *Angel*, sometimes *Lord*, some-  
 “ times *God*. But ‘tis *Impious* (say they) to  
 “ imagine, that *The God of the Universe* [τὸν  
 θεὸν τῶν ὅλων] “ is ever called an *Angel*. The  
 “ *Angel* (or *Messenger*) of the Father, is  
 “ the *Son*, who is Himself *Lord* and *God*:  
 “ For it is written, he is *the Angel of his Great  
 Counsel*.” Here observe, that, in the Judg-  
 ment of This Great and Primitive Council, the  
*Impiety* of styling *God* a *Messenger*, is not  
E. 31, 32, founded upon his *Paternity*, but upon his  
*Supremacy*, upon his being [τὸν θεὸν τῶν ὅλων]  
*the Supreme God*.

Novatian, another Antient Writer whom  
 you here refer to, and who lived about the  
 Time of the Council of *Antioch*; says,  
 agreeably to the Notions of That Council,  
 that (2) “ God the Father, being *Immense*—,

(1) Τοῦτον πιστεύομεν ————— ἐκπεπληρωθέντα τῷ πατρίκον βόλημα  
 τῶν πτίσιν τῶν ὅλων. ————— ἐκπληρῶν τὸν πατρικὸν βόλην,  
 τοὺς πατεριόρρους φαίνεται, ποτὲ μὲν ὡς ἀγγελός, ποτὲ δὲ ὡς κύριος,  
 ποτὲ δὲ θεός προτρυχεμένος. τὸν μὲν γὰρ θεὸν τῶν ὅλων ἀτεβέβης ἀγγελος  
 νομίσας παλεύθασ. ὁ δὲ ἀγγελός τοῦ πατρὸς, ὁ δέδος ἐστιν, ἀυτὸς κύριος  
 καὶ θεός ἀν. γένεραται γάρ, μεγάλης βολῆς ἀγγελός. Epist. Synod.  
 ad Paul. Samofat.

(2) Moses ubiq; introduxit Deum patrem *inmensum*, atq;  
 fine fine: non qui loco claudatur, sed qui omnem locum clau-  
 dat,—omnia continentem & cuncta complexum; ut merito  
 nec descendat nec ascenda; quoniam ipse omnia & continet &  
 implet. *De Trinit.* c.25.

" can neither descend nor ascend, because he  
 " is contained in No Place, but himself con-  
 " tains and fills all Things;" And that " to  
 " suppose Him to descend, is to (1) circum-  
 " scribe him in a particular Place, and to deny  
 " his Immensity." Therefore he argues, that  
 it was "The Word, the Son of God, who des-  
 " cended." He argues also, that Christ was  
 the Person to whom God issued his (2) Com-  
 mands in the Creation of the World. And  
 he shows, that for This Reason it could not  
 be the Supreme God the Father, who appeared  
 and spake to the Patriarchs, because That  
 Person who Appeared is stiled both God and an  
 Angel; Whereas (3) "it is absurd (says he)  
 " to call God the Father, an Angel or Mes-  
 " senger; for so he must be SUBJECT to  
 " Another, whose Angel he is." Evidently  
 laying the Stress upon the Supremacy of the  
 Father; Which Thing he also very largely  
 insists upon, in his 31st Chapter throughout.

You next appeal to *Lactantius*, for the Application of a Text or two out of the Old Testament. But since you could not seriously expect, that your Reader should think *Lactantius* supposed the Son to be *The Supreme God*; I shall only refer you to the Pla-

(1) Quem volunt h̄c Deum descendisse? — Deum patrem? Ergo iam loco clauditur; & quomodo omnia ipse complectitur? — supereft ergo, ut ille descenderit — Dei filius, Dei Verbum. *ibid.*

(2) Non alium ostendit (*Moses*) tunc adfuisse Deo, cui prae-  
 perentur hæc opera ut fierent, nisi eum per quem facta sunt om-  
 nia. *ibid.*

(3) Sed absit deum Patrem Angelum dicere; nè alteri SUB-  
 DITUS sit, cuius Angelus fuerit. *c. 26.*

ces before-cited, wherein he expressly declares the contrary at large. See *above*, P. 86, 119.

P. 28, 32. The last antient Writer you refer to, for the Application of Texts of the *Old Testament* to *Christ* as being himself "*The one Supreme God*," is *Eusebius* of *Cæsarea*. Now I am perswaded the Learned World cannot but be amazed at your Presumption in alledging *This Writer* in Proof of *your Notion*, which he not only all through his Works directly and expressly opposes, but frequently declares it to be (in his Opinion) *impious* and *absurd*. And though you had overlooked all those numerous Places of his Books against *Marcellus*, written in Defense of the *Nicene* Faith; wherein he declares most expressly that He thought it the Doctrine of the Whole Church, that (1) *God the Father only* is *the One* and *Only* and *Supreme God*; and that *Christ*, the Word and Son of God, is, not himself *The (1) one Supreme God*, but a divine Person really *(1) Subordinate to the Father*, and stiled *God and Lord* on Account of his having *received all Power and Authority from the Father*, and *ministring to his Will and Commands in all Things*: I say, though *all This* had been overlook'd, or not at all considered by you, yet certainly you ought not to have appealed to *Passages* for Proof that *Eusebius* thought *Christ* to be himself *The One Supreme God*, in *which very Passages* he directly on the contrary declares, that in *His Opinion Christ is not the*

(1) See *above*, P. 4, 6, 15, 18, 32, 35, 90.

one Supreme God; and professes that he alledges the Texts, only to show that Christ is the *Word* and *Angel* or *Messenger* of God, ministering to the Will of the One Supreme God.

The first Passage you refer to, is on Gen.<sup>p. 28, 29;</sup> 17; 1, 2; and 18, 1; Where Eusebius declares his Sentiment, that the Person who appeared in Humane Form, and conversed with *Abraham*, and was stiled *Lord*, was not an ordinary *Angel*; “(1) Neither (says he) on the other side are we to think that it was *The Supreme God* (\*) who here appeared; For ‘tis *Impious* to say that *God* was changed, and that *He* was formed into the Figure and Appearance of a Man. It remains therefore that it was the *Word* of *God*,—who appeared in humane Shape, and discovered himself to—*Abraham*, and delivered his Father’s Will unto him.” Parallel to which, he says elsewhere, upon the same Occasion of God’s appearing to *Abraham*; (2) “If it can no way be said, that the Unbegotten and immutable Essence of *God Supreme over all*, was changed into the Form of a Man;—what other Person could it be, (since it is

(1) Πάλιν γερινός τὸν ἐπὶ πάνταν θεὸν ἴητέον οὐδὲ τύπου σημαῖα· μεταβάλλειν γὰρ φάναι τὸ θεῖον, καὶ ϕηματίζεις εἰς ἄνθρος εἰδῆς καὶ μορφῶν, ὡς ἐναγέει λείπεται εἴη, ἀντὸν εἶναι τὸ τε θεῖον λόγον. — ἀνθρώπων ἵστανται, εἰδῆς τε καὶ ϕῆμι, τῷ — Αὐτὸν δέ τις εἰπεῖται ἔξιφλε, καὶ τὴν τοῦ πατρὸς ἀντοῦ παρεδίδει γνώμην. Dem. Evang. lib. 5. c. 9. P. 234.

(\*) Observe; He lays the Stress, not upon the Paternity, but upon the Supremacy of the Father.

(2) Εἰ γὰρ μηδεὶς ἐστιτέπει λόγῳ τὴν ἀγέννητον καὶ ἀστρεπτον ὅσιαν τοῦ θεοῦ τοῦ παντοκράτορος εἰς ἄνθρος εἰδῆς μεταβάλλειν, — τοῖς εἴη ἀντεροῦ ἀναγορευόντοι, εἰ μὴ φάναι θέμις τὸ πρῶτον τῶν ὅλων ἀστιν, ή μέντοι ἐ πρώτῳ ἀντοῦ λόγος; Ecclef. Hist. c. 2. P. 4.

“ impious to affirm that it was the *first Cause*  
 “ of all Things,) but his pre-existing *Word*? ”  
 Which Word, he had just before said, was the  
 “ (1) *Second Cause*, after the *Father of all*  
 “ *Things*;—having received from the Father  
 “ *Power and Dominion,—and ministering to*  
 “ *his Commands*” in the Creation.

P. 29. Presently after, upon the *next Text* you refer to, *Gen. 19, 24*; he says, (2) “ that Moses evidently calls the Son ” (not, *The one Supreme God*, but) “ a *Second Lord* after the Father.” And he more largely explains his Sense of this Text in Another Place, which though it lay before you (as appears by your other Citations,) yet you have thought fit to take no Notice of it. (3) “ The Sun (*says he*) rose upon the Earth, and *Lot* entered into *Zoar*, and the Lord rain’d upon *Sodom* *Brimstone and Fire from the Lord*. He (*Moses*) here plainly mentions a *Second*

(1) Τὸν (δεύτερον ut Christophori.) μετὰ τὸν πατέρα τῶν ὄλων ἀντίον, — τὸ κύρος ὄμοιος καὶ τὸ κράτος — παρὰ τοῦ πατρὸς οὐαδεῖσθαι μένον, — — — τεῖς πατρικαῖς ἐπινάξεσιν υπεργούντα. ibid.

P. 3.

(2) Τοῦτον δέυτερον μετὰ τὸν πατέρα κύριον σαφέσατα Ματθᾶ ἀναγορεύει, λέγων, &c. ibid. P. 4.

(3) Οὐκλοις ἀνέτειλεν ἐπὶ τῷ γῇ, καὶ Λὼτ ἐισῆλθεν εἰς Σηρήνη, καὶ ἔβρεξε κύρος ἐπὶ Σοδόμαις θεῖον καὶ πῦρ παρὰ κυρίον. σαφῶς Δεύτερον ἀναγορεύει, ἐν καὶ διδάσκεις παρὰ τοῦ μείζονος ἐπιτραπέντα την κατὰ τῶν ἀστεβῶν ποιότας τιμωρίαν. πλὴν ἀλλ᾽ εἰ καὶ δύο κυρίοις ἀνεπικαλυπτασις ὄμοιογεγένεν, αλλ᾽ εἰ καὶ ταῖς ὄμοιοῖς ἐπὶ αἱμφοτέροις κείμενα θεολογίας ἐνσεβαῖς ἢ τῇ τάξει κείμενον, τὸν μὲν ἀνατάτω πατέρα καὶ θεὸν καὶ κύριον, καὶ τοῦ δεύτερου κύριον καὶ θεὸν εἶνας πεπαιδεύμενός τού ἢ τοῦ θεοῦ λόγον τὸν Δεύτερον κύριον, τῶν μὲν τοῖς ἀντὸν δεσπότησι, εἰκὲν ἢ ὄμοιας καὶ τοῦ Μείζονος εἰς τὸν πατέρος κύριον, εἰδὲ τοῦ πατρὸς θεος, ὁ θεὸς λόγος ἀλλ᾽ ἔκεινα μὲν εἰκάν καὶ λόγος καὶ σοφία καὶ δύναμις, τῶν ἢ μετ' αὐτὸν δεσπότης, κύριος καὶ θεός. Οὐ δέ γε πατέρης, καὶ τοῦ οὐοῦ πατήρ καὶ κύριος καὶ θεός· ἀλλαν εἰκότως ἀνατρέψασιν εἰς μίαν ἀρχήν καὶ εἰς ἑας Σὺν σωμάταιοι μην τὰ τῆς ἐνσεβῆς θεολογίας. Dem. Evang. lib. 5. c. 8.

“ Lord,

“ Lord, who, he informs us, was commanded  
 “ by the *Superior* *Lord*, to punish those  
 “ wicked Men. But tho’ we do freely con-  
 “ fess that there are *two Lords*, yet we do not  
 “ speak *alike* of them in our Account of their  
 “ *Divinity*; But piously attending to the true  
 “ Order of Things, we are taught that the  
 “ Supreme *Father*, and *God*, and *Lord*, is the  
 “ *Lord and God even of Him who is the Se-*  
 “ *cond Lord*; and that the *Word of God*, who  
 “ is the *Second Lord*, is *Lord* indeed of all  
 “ those Things that are Subject to him, but  
 “ not of *Him* who is the *Superior* *Lord*. For  
 “ *God the Word*, is not the *Lord* of the *Fa-*  
 “ *ther*, nor the *God* of the *Father*: but he  
 “ is the *Image*, and *Word*, and *Wisdom*, and  
 “ *Power* of the *Father*; and he is the *Master*  
 “ and *Lord* and *God* of all other Things.  
 “ But the *Father*, is both *Father*, and *Lord*,  
 “ and *God*, even of the *Son*. So that all  
 “ Things rightly center in *One Original*; and  
 “ All our Discourses about *Divinity*, termi-  
 “ nate (as Piety requires) in *One God*.”

The next Text, about which you appeal <sup>P. 29.</sup> to *Eusebius*, is *Gen. 31, 13.* Upon which Text again you are so unfortunate, as to have him declaring expressly *against* you, that the Person who appeared to *Jacob*, was *not The Supreme God*, but His *Angel* or *Messenger*, de-  
 livering the *Will* of the *Supreme God*. “(1)  
 “ It was not (*says he*) the *Supreme God*, but

(1) Όν μὴν ὁ ἐπὶ πάντων, αἷλλος ὁ ἔχεινς Δεύτερος, τὰ τοῦ πατρὸς  
 σις αὐθόρατος διακονέμενος καὶ διαγγγέλλων, διὸ καὶ εὐγέλον αὐτὸς ὁ Ιακώβ  
 ἐπὶ τοῦ πατρός τοῦ καλεῖ. ibid. c. 10.

" That Person who is *Second* after him, mi-  
 " nistring to and declaring the Will of the  
 " Father unto Men ; For which Reason Ja-  
 " cob here calls him an *Angel*."

E. 32.

Again, you refer to *Eusebius*, upon *Is. 45,*  
*14*; still directly *against* your self. For he (1) says, upon That Text ; that " they who  
 " (the Prophet foretells) shall be made sub-  
 " ject unto him, (to *Christ*,) shall worship  
 " him as *God*, and shall pray [to, or] in him,  
 " Because *God*, who is *Greater*, dwells in  
 " him, even the *Supreme Father and God*  
 " of the *Universe*." And afterwards in this  
 very Chapter he says, that the Son " is (2) not  
 " the *Supreme God*, but the only-begotten  
 " Son of the *Supreme God*," &c.

Once more You refer to *Eusebius*, on *Zech. 10,*  
*12*; where Christ is represented as the Lord who  
 says, "(3) I will come.— and many Nations  
 " shall flee unto Him who is the *Superior* and

(1) Προσκυνήσκων ἀντῷ οἴα Σεῷ οἱ ψάσται γυναικεῖοι, καὶ ὡς προ-  
 σεύζονται εἰς αὐτῷ, διὰ τὸ μείζονα καθεικεῖν εἰς αὐτῷ Σέον, τὸν αἰωνίτω  
 θηλαδῆ πατέρα καὶ Θεὸν τῶν ὄλων. *Dem. Evang. lib. 5. c. 4.* Hence  
 you may observe in what sense the Antient Church worshipped Christ; not as being Himself *The One Supreme God*, and  
 ultimate Object of Worship, but *To the Glory of the Father* who dwelt in him, and from whom (*says Eusebius*) he received  
*the Honour of being worshipped as God*, *Eccles. Hist. lib. 1.*  
*c. 4.* Hence also you may understand what *Origen* means by  
(*the ἕντε Θεόν*) the *One God* whom *Christians* worship; viz. the  
*Supreme God the Father, in and through the Son*. *Adv. Cels. lib. 8. P. 386.* See above, p. 10, 24, 42.

(2) Οὐχ ὁ πρῶτος Θεός, πρῶτος [lege πρώτη] ἢ τοῦ Θεοῦ μονογενῆς  
 νιός. *ibid.*

(3) Ἡξω— ἐμη ἡ πολλὰ καταθεύξανται ἐπὶ τὸν κρείτονα καὶ μέ-  
 γαν κύριον, τον ἐμοῦ τε ἀντοῦ καὶ τῶν ὄλων Θεόν. *Dem. Evang. lib. 5.*  
*c. 26.*

" Great

“ Great Lord, even the God both of Me, and  
“ of the Universe.”

These are the *Texts* of Scripture, and the *Explanations of Eusebius* upon them, which you, in the most extraordinary manner, in express Contradiction to the whole Tenour of the Writings of this Learned Author, have alledged as Evidences that He thought Christ, the Word and Son of God, to be Himself “ *The One Supreme God.*” I pass by, for Brevity’s Sake, other *Texts*, on which you refer to *Eusebius’s Comment on the Psalms*, which are not any way more to your Purpose than those I have already considered. I shall have occasion to take notice of them *hereafter*, upon *Query XXVII, towards the End.* At present, I shall only leave with you hereupon the Observation of *Montfaucon*, the Learned Editor of *That Work.* Who says; (1) “ I should “ heartily wish to join with those who think “ *Eusebius* to be Orthodox, in Defense of so “ Great a Man, if his Writings would per- “ mit me so to do. But both his other “ Works, and especially *These Commentaries* “ in which he openly professeth *Arianism,*” [so *Montfaucon* erroneously stiles *Eusebius’s* Doctrine;] “ oblige me to be of another Op- “ nion.” One Passage may serve for an In- “ stance of *Eusebius’s* Doctrine in *That Book.*

(1) *Ego vero iis, qui orthodoxum Eusebium censem, ad tanti viri Purgationem adstipulari peroptarem, si per ejus scripta liceret; At secus suadent, tum cætera ejus opera, tum maximè hi Commentarii, ubi Arianismum aperte profitetur. Prælim. in Euseb. Comment. in Psal. c. 6.*

Upon *Ps. 109, 1*, *The Lord said unto my Lord*; He says: (1) “By the Laws of Nature, “the Father of every Son, is his Lord. “Wherefore God, the Father of the only be-“gotten Son of God, is both *His God* and “*Lord and Father.*”

Before I leave *Eusebius*, (because you have been so unreasonable, as frequently to cite even so direct an Opposer, as a *Favourer* of your Notions,) I shall show you further, that in his whole *Demonstratio Evangelica* it is his *professed Design*, to prove that Christ, the Word of God, is not Himself “*The Supreme God,*” but the *Angel and Minister of the Supreme God*; stiled *God and Lord*, as his *Son and Representative*; so that the *Father only*, is still strictly *The One God*. He begins his Book with observing, that Christ is That Person who appeared to Righteous Men before and under the Law, “(2) whom *Moses* calls “sometimes *God* and *Lord*, and sometimes “the *Angel of God*; stiled the *God* indeed “and *Lord* of holy Men, but the *Angel* or “*Messenger of the Supreme Father.*” Presently after, having shown that the God who appeared to *Jacob*, is called the *Angel of God*;

(1) Νόμοις φύσεως, παντὸς ὑιοῦ παῖηρ, χύριος δὲν εἰν αὐτοῦ. διὸ καὶ τοῦ μονογενῆς ὑιοῦ τοῦ Θεοῦ, ὁ γενικός αὐτοῦ Θεός εἰν ἀν αὐτοῦ καὶ Θεὸς ὅμοιος καὶ χύριος καὶ πατέρ. Euseb. Comment. in Psalm.

(2) Οἱ Μωϋῆς τον ἐπιφανετα τοῖς Θεοφίλεστοις ποτὲ μὲν Θεὸς καὶ χύριος, ποτὲ δὲ καὶ "Αγγελον Θεοῦ προσαγορεύεις Θεός μὲν καὶ χύριος τῶν Θεοφιλῶν αὐδοῖν αἰνιγορευμένος, "Αγγελος δὲ τοῦ Ἀνατάτου πατέρος, lib. I. P. 10.

he adds : (1) "But if it is impossible that the Supreme God, who is *invisible* and *unbegotten*, and the *Absolute King* of the Universe, should be *seen* by mortal Eyes ; who then can That Person, which appeared, be, but *God the Word* who is styled *Lord* after the Father ?" And even where he styles the Son *Creator* or *Framer* of the World, he still at the same time says, that (2) "the Father is *Supreme over all*, and the God even of this Creator himself." And upon those Words of the Psalmist, (*Thy Throne, O God ; —wherefore God, even Thy God, &c.*) he thus remarks : "(3) *For This Cause* therefore the Supreme God himself, who is *Greater* and even *Thy God*, anointed Thee, O God ; So that he who anointed, is much *Superior* to Him who was anointed by him." And again he says, that "(4) the *Word of God*, who was before all Ages, is *Superior* to every *Angelick Nature*, but *Inferior* to the *First Cause*." And in the Conclusion of the same Book he says, he has shown from 30

(1) Εἰ δὲ μὴ οἷον τε τὸν ἐπέκεινα θεὸν, τὸν αἴρατον καὶ αὐγένυντο, καὶ παμβασιλέας τῶν ὅλων, θυγῆ Φάναις θεαρεῖας φύσει· τίς ἀν ὁ δηλόμενος εἴη, πλὴν τοῦ ωφέλου ἡμῶν κατὰ [μετεῖ] τὸν πατέρα κυριολογεύμενος θεοῦ λόγος ; ibid. P. II.

(2) Οἱ πάνταν αἰνατάτω καὶ αὐτοῦ δημιουργοῦ θεὸς παὶ πατήρ, &c. lib. 4. c. 5.

(3) Διόπερ ἐπὶ τότε ἔχριστέ σε, ὁ θεὸς, ὁ Ἀνατάτω καὶ μείζων αὐτὸς, ο καὶ σοῦ θεὸς, ὡς εἴησι καὶ τοῦ χρισμένου τὸν χειοντα πολὺ πρότερον. lib. 4. c. 15. P. 181.

(4) Λείπεται τις ἄρα ὡν ἐν τοῖς ὅσιοις θεοῖς καὶ κύριος μετεῖ τὸν παμβασιλέας καὶ θεὸν τῶν ὅλων. εἴη δὲ ἀν ὅστιν ὁ ωφέλιον τοῦ θεοῦ λόγος, ὁ κρέιττον μὲν ἢ πᾶσα Ἀγγελικὴ φύσις, μείναν δὲ ἢ κατὰ τὸ ωφέλιον.

lib. 5. c. 11. P. 238.

prophetick Chapters, “(1) that *the Word of God*, our Lord and Saviour, is God next after Him who is Supreme over all.” And after innumerable such Passages as these, he begins his Preface of his *sixth Book* with observing, (2) “that there is confessed to be One God Supreme over all, and that there is demonstrated to be after him a Second Essence, which is over all Things that were made, and which the Holy Scriptures call the *First-born Wisdom of God*, and the *only begotten Son*, and *God of God*, and the *Angel of his Great Counsel*, and the *Prince of the Heavenly Hosts*, and the *Minister of the Father.*”

Thus, I think, I have made it very evident, that all the Christian Writers of the Three first Centuries, (I might almost add even the 4th also,) unanimously agree, that *the Son was, not himself The One Supreme God*, but the *Angel or Messenger of the Covenant*, and that he *Ministred to the Will and Commands of the One Supreme God*. Which proves the Truth of my Assertion, that “it was the Unanimous Opinion of all Antiquity, that Christ appeared and spake under the Old Testament in the Person of God the Father.”

(1) Δέυτερον θεὸν μετὶ τὸν αὐτούτων καὶ ἐπὶ πᾶσι, τὸν Σωτῆρα καὶ κύριον ἡμῶν τὸν τῷ θεῷ λόγον εἶναι μεμαθηκέτες. lib. 5. c. 30.

(2) Καὶ θεὸν μὲν ἐνὸς τοῦ ἐπὶ πάντων ἀριστογημένι, δευτέρας δὲ μετ’ αὐτὸν διαδειχθείσας γότις taking γότις in the Sense of ὕπόστασις] ἡγγυμένις τῶν γεννητῶν αἰπάντων, ἢ σοφίαν θεοῦ τραπότοκον, μονογενῆ τε ὄντον, καὶ θεὸν ἐκ θεοῦ, μεγάλην τε βαλῆς ἀγγελον, καὶ τῶν κατ’ ὑρανὸν σφαλεῖσαν ἀρχούσας, καὶ τοι πάλρος ταπεργόν, &c. lib. 6. P. 257. Proem.

For in the plain Reason of Things, an *Angel* or *Messenger* must represent the *Person* of *Another*. If he comes in *his own Name*, and by *his own Supreme independent underived Authority*, he ceases to be an *Angel* or *Messenger*. And yet I did not suppose, as you erroneously imagined me to do, that the Antients so understood Christ to appear “*in the Person of*”<sup>P. 33, 34.</sup> “*God the Father*,” as that he was not “*in his own Person also*” stil’d *God* and *Lord*; but only that they always meant, that Christ appeared and acted as the *Representative* of *God the Father*; and therefore they apply’d those Texts to *Him* in a *Subordinate Sense*, which in the *Original* and *Supreme Sense* they constantly attributed to *God the Father only*.

That the Antients thought the *Supreme God, the Father*, appeared and spake by *Christ*, may be still further confirmed from *Irenæus*; Who says expressly, that “*the (1) God and Lord of all*” (in contradistinction to *his Son Jesus Christ* mentioned in the same Sentence,) “*said to Moses, I am that I am.*” Now since ’tis certain, that, according to *Irenæus* and all the Antients, *Christ* the Word, and not the *Father*, was the Person who spoke; it follows evidently that they thought, (what they frequently also affirm directly,) that he *represented* the Person of the *Father*

(1) Nemo igitur alius, quemadmodum prædixi, Deus nominatur, aut Dominus appellatur, nisi qui est omnium Deus & Dominus, qui & Moysi dixit, ego sum qui sum. &c. & HUJUS filius Jesus Christus dominus Noster. lib. 3. c. 6.

who spake by Him; And consequently they understood This and all other Texts so, as that the Father whom Christ represented, and in whose Name he spake, was, in the first and highest Sense, *I am that I am*, or the alone Supreme Self-existent God.

I have nothing more to do, under This Query; but briefly to remark some *incidental Errors* and *Inconsistencies* you fall into.

p. 34.

The Passage of Clement, wherein you totally mistake the Sense of the Words [*διὰ τὴν  
ἴδιον προσωπὸν, in his own Person,*], has been considered above, p. 144.

The Passage of Irenæus, [*Ipse igitur Christus  
cum Patre, &c.*] which you here cite, has likewise been considered above, p. 142.

p. 35.

You add a Passage of Novatian, nothing at all to the Purpose *against me*, but full *against your self*: Showing that the Person who appeared to Hagar, could not be the Supreme God, the Father, because of his being styled an Angel; nor, again, could be a mere Angel, because of his being styled God: And therefore he concludes it must be the Son, who is “SUBJECT (1) to his Father, and the Declarer of his Will.” Let the Reader judge, whether This be an Evidence that Novatian thought the Son to be, not only *not a mere Angel*, but himself *The One Supreme God*. The Other Words you here refer to, (*viz.*

p. 36.

(1) c. 26. Quoniam Patri SUBDITUS & Adnunciator paterna Voluntatis est. [Which words, immediately preceding those you cite, ought not to have been omitted.]

*Substantiae Communionem,) are considered elsewhere; p. 53, 54, above; and below on Query XXVII, more largely and distinctly.*

With what you observe from *Justin*, I desire the Reader to compare what I have largely alledged *above*, P. 129, &c. And he will find, that it is *Justin's* professed Design throughout his Book, to show (directly contrary to *Your Notion*,) that Christ, the Son of God, though he is justly stiled, and is “*really Lord and God,*” yet is *not himself* *The One Supreme God*, or of the same *Supreme Authority* as the Father; but is the *Angel and Minister of the Will of The One Supreme God and Father of the Universe.*

The *only Solution* you give of these latter Expressions, (which you cannot deny to be perpetually used by *Justin* and All the Antients,) is, that *these Things do not SUIT with the First Person of the Trinity;*” But the Son, “*being Second only in the ever-blessed Trinity, and designing in his own due time to take humane Nature upon him, might MORE SUITABLY condescend to act Ministerially among Men, (as a proper Preluae to his Incarnation which should come after;) and so might be, not only God, but an Angel too.*” How different are these *Slender Expressions* of yours, from Those of the Antients above-cited! What They thought *absurd* and *Impious* to imagine *possible* to be ascribed to the Father, the Son. You think might “*MORE SUITABLY*” do: But in the *Nature of Things*, and with regard to any *Supremacy of*

*Authority, the Father (in your Opinion) being First in nothing but Order of words, might as possibly have condescended to have been Sent under the Character of the Angel or Messenger of the Son, to have taken humane nature upon him, to have been incarnate, and to have acted ministerially among Men. Does not This deserve your more serious Consideration?*

P. 38.

Observe now, how you represent the Argument of the Antients. "The Argument They used, you say, is This. The Person who appeared to the Patriarchs, and is frequently styled God and Lord, Jehovah and Almighty, could not be an Angel only: Because such High Titles could never belong to any mere Angel. Neither could he be God the Father: Because his Office was Ministerial, he is called an Angel, he Appeared, he condescended to take upon him humane Shape, and other Resemblances: These things do not suit with the First Person of the Trinity. Well then; Who could he be, but God the Son?" That is, (according to You;) Whom could these Antient Writers think That Ministerial Person to be, but One who was, (not only not a mere Angel, but) as much SUPREME over All, as the Father himself, to whom, expressly upon Account of his Supremacy over All, they thought it Blasphemous and Impious to ascribe in Any Sense Any ministerial Office whatsoever? Is "This the Argument of the Antients, as every one knows, that knows any thing of these Matters? I might

P. 39.

might here very justly (if such Expressions were at all commendable) return you the Compliment, which you with a very warm, but blind and mistaken Zeal, make to Me in your next Page. "Of all the silly Things, that P. 40.

"Ignorance and Malice have combined to throw upon the Primitive Martyrs and Defenders of the Faith of Christ, I have not met with one comparable to This: I am therefore willing to believe, that you did not mean to charge them with it, but only expressed your self darkly and obscurely; which yet should not have been done, by one who would be careful not to mislead even an unwary Reader." For, what can tend more to expose the Writings of the Antients, than to represent them as teaching that Christ is Himself *The One Supreme God*; at the same Time while they constantly teach and insist, that he is the *Angel or Messenger* of *The One Supreme God*; and that his *Office* is ministerial to the *Will and Commands* of the *Father*; and that it is *absurd and Impious* [*αοθετης*] to say or think that the *Supreme God* can be in Any Sense an *Angel or Messenger*, or could *Appear* and act in That manner, in which they always affirm that Christ *Appeared* and acted? And how can it, consistently with Any Reason, be affirmed, that to suppose *One Person*, who is the *Supreme God*, could be (*άγγελος*) an *Angel or Messenger*, and appear in humane Form; was (upon Account of his *Supremacy over all*) an *impossible and impious Supposition*: And yet at the same time

*Another Person, who is equally The One SUPREME God, may very well be (ἀγέλης) a Messenger, and appear in humane Form?*

P. 41.

The next thing you alledge, is; that Novatian, when he apply'd the word, God, to the Son, “understood it in the Strict and Proper Sense; and thus the Antients in general understood it.” This is a mean Quibble upon the Words, “strict and proper.” Novatian and Other Antient Writers, undoubtedly understood the word, God, when applied to the Son, *Strictly and properly* in *That Sense* wherein they uniformly declare, in All their Writings, that they intended it should be understood when they apply it to the Son: But if by the Terms, “strictly and properly,” you mean, *absolutely and identically*, in the same SUPREME Sense in which it is applied to the Father; your Assertion is manifestly false. For, none of the Antient Writers, when they style the Son God, mean to affirm that the Son is *He who alone has All Perfections and All Dominion, absolutely in and of Himself, original, undervived, Supreme, and independent on Any*: Which is Always the Signification of the word God, when (1) applied to the Father.

(1) See above P. 57. To which may be added the following Passages. Γνῶσκετε εὐ οὐεῖς θεός ἐστιν, ————— ὁ ἀόπατος, ————— ἀχωρητος, ἀνετίθεντος, ————— ἀκοτάλητος, ἀνίναιος, ἀφεπτος ————— τετατινος θεος σεβεσθε ————— Διὸς τος χριστος σεβομενον. Clem. Alex. Stromat. lib 6. p. 635, 636. i.e. “Know that there is One God, “Invisible, Immense, Self-sufficient, Incomprehensible, Eternal, “Incorruptible; This God worship ye, through Christ.” Again: Τοι μεταδοσιν εἶναι, εὐτον τον ἀγέληντον, καὶ αἰδιον, καὶ ἀπότον, καὶ ἀπαθητον, καὶ ἀκαταληπτον ————— θεος ἔργοτες, ικανως μοι διδεκται. Athenag.

Father. Novatian particularly, whom you are now referring to, says: "The (1) Son is "God; but begotten to This very End, that "he might be God." Again: "What (2) "Reason is there, I beseech you, that when "they read this Title (*God*) was given to "Moses, where it is written, *I have made thee a God unto Pharaoh*," (i. e. have given Thee Power and Authority over him;) "they should deny it to Christ, who is not "only appointed to be a God unto Pharaoh, "but Lord and God of every Creature?"

In answer to what had been alledged from *Theophilus*, *Tertullian*, and many other Ancient Writers, concerning Christ's being said to represent the Person, and act in the Name of God; you tell me, that Christ in the Old

Athenag. Legat. P. 37. i. e. "I have sufficiently shown, that "we who acknowledge One God, Unbegotten, Eternal, Invisible, Impassible, Incomprehensible, and Immense; are not Atheists." Again: Prima enim Tu Causa es, locus rerum & spaciū, fundamentum cunctorum quæcunque sunt; infinitus, ingenitus, immortalis, perpetuus, solus. Arnob. Adv. Gent. P. 17. i. e. "Thou art the First Cause, the Place in which all Things have their Being, the Foundation of all Things which exist; Infinite, Unbegotten, Immortal, Eternal, the Only One." Again: Omnipotens & Primus Deus, — nonne solus ingenitus, immortalis, & perpetuus solus est? ibid. lib. 2. P. 95. i. e. "The Omnipotent and Supreme God, is he not alone Unbegotten, Immortal, and Eternal?" [The Meaning evidently is, not that Other Beings also may not be Immortal and Incorruptible, but that He Alone is so absolutely Of Himself, by original undervived Self-sufficiency.]

(1) Est ergo Deus; sed in hoc ipsum genitus, ut esset Deus. c. 31.

(2) Quæ autem (malūm) ratio est, ut cum legant hoc etiam Moysi nomen datum, dum dicitur, *Deum te posui Pharaoni*; Christus negetur, qui non Pharaoni Deus, sed universæ creaturæ & Dominus & Deus cœnitus esse reperitur? cap. 15.

. 42. Testament "is not represented under his own personal distinguishing Character, as a Son, or Second Person;—but under such a Character as is common to the GODHEAD;" (viz. under the Character of Lord God, Lord God Almighty, and the like;) "which Character, since the distinction of Persons has been revealed to us, has been in a more eminent and peculiar manner reserved to the Father. He is represented eminently Now as God; and Christ, as Son of God, or Mediator, or Messiah. Christ, having Before took upon him That Part, Character or Office, which, since That Time, has been reserved in a peculiar manner to the Father; may be said to have acted in the Person of the Father, or in the Name of the Father; That is, under the same Character or Capacity, which the Father Now chiefly bears with respect to Men." This you intend should "satisfie" me, about the Sense of the Antients, who say that Christ appeared representing the Person, and acting in the Name of the Father. But the Reasons why I am not "satisfied," are These.

1st, This Title, *The Lord God*, is not, as you imagine it to be, a Character common to the GODHEAD, that is, an Abstract general Name of Metaphysical Substance, distinct from the Consideration of Personality, (See above, p. 11;) but it is evidently always, in the Nature of Language, as necessarily a Personal Title, as This Title, *the King*, necessarily signifies, not the Regality, nor the Sub-

*Substance*, but the *Person* of the King. The *Antients* therefore, when they find the Title, *Lord God*, given to the *Person* who *appeared visibly* under the Old Testament, never explain it (as *You* here do) by a *metaphysical Abstraction*, but always by the way of *Representation*: Always and uniformly arguing, that the *Person* who *Appeared visibly* was not himself *The One Supreme God*, because they supposed it was *impossible, absurd, and impious* to imagine, that the *Supreme God* was capable of appearing at all, even so much as under any *assumed Symbols* of his *Presence*; and also because they found that the *Person who Appeared*, was characterized with the *Name* of *Angel* as well as of *God*, and *ministered* to the *Will* and *Commands* of *Another Person*; Which they thought was a thing highly derogatory and impious, to have in Any sense affirmed of *Him* who was *Himself The One Supreme God*.

2dly, If the Father, as you here own, is “*in a more eminent and peculiar manner*” Lord <sup>P. 42.</sup> God, than the Son; then the Son is not Lord God in the same “*Supreme*,” in the “*same*” <sup>P. 53, 57.</sup> “*High Sense as the Father Himself*.” Unless by the Titles, “*eminent and peculiar*,” you mean really nothing but empty Sounds.

3dly, ‘Tis *absurd* to call the *Character* of <sup>P. 42.</sup> *Supreme Lord God*, an “*OFFICE*.” And still *more absurd*, to suppose that Christ, whose *Office* (you own) was then “*Ministerial*,” appeared as being *Himself The One Supreme Lord God*. <sup>P. 38.</sup>

P. 42.

As if the One Supreme Lord God could have or appear to have a ministerial Office. And most of all absurd is it, to say that Christ's "taking upon him That Character" [taking upon himself in his OWN Person That Supreme Character] "which has since been reserved in a peculiar manner to the Father," is "having acted in the Person of the Father, or in the Name of the Father :" As if, to Represent the Person of God, and to act in his Name and by his Authority, was the same as being Himself The One Supreme God.

P. 43, 44.

What you add concerning Tertullian's affirming, that Christ "was Almighty (\*) in his own Right, as being the Son of the Almighty;" and concerning his being "adored under the one common Character of God, Lord, and Jehovah, not merely as Representative of God the Father, or as invested with his Authority, but as strictly and truly God Consubstantial with God the Father;" has been abundantly considered already. For they who supposed the Son, (as Tertullian expressly did,) to be a small Part of the Father's Substance, or an Emanation from the Father's Substance by his Will ; evidently meant not to infer (as you do) from their Notion of Consubstantiality, any Equality of Supreme and independent Authority.

(\*) Note : The words, *suo jure*, in this place, do not signify, "in his own Right," but, "in a Sense, (or, upon a Ground) proper and peculiar to himself." See the Passage at length, below, on Query XXVII, towards the End.

The “*Sum of the Case*” which you at last p. 44. put, is wonderfully unintelligible and contradictory. First; you assert that Christ “claim’d “the Adoration of the Patriarchs—under “the Name and Character—of Lord God, “God Almighty, &c.” meaning that he claim’d it in That manner to himself in *bis own Person*. The Antient Catholick Writers were unanimously (as I have already shown) of a different Opinion. I shall here add only a Passage of *Eusebius*. “(1) The Word of God” (says he) “who is the Guide and Director of “All, call’d back the Jews to the Wor-“ship of the Father only, who is *The Most* “High, far above all things that are visible, “far above the Heavens and every originated “Substance whatsoever; gently and mildly “inviting those who were obedient to him, “and teaching them to worship *only the Unbe-*“*gotten and most High God* the Maker of the “Universe.”

Secondly; You in the very next words, in p. 44. a most *Contradictory* manner, give up your whole Cause, by Adding, that “*being SINCE* “*discovered not to be the Father Himself, but* “*the Son; not unoriginated, but God of God; all* “*that he did, must be Referr’d back to the Fa-*“*ther, the Head and Fountain of all; whose Au-*

(1) Τέτοις δὲ τῷ παραδεῖσθαι ὁ καθηγείρων καὶ προσέτης ἀπάνταν τοῦ θεοῦ λόγῳ, ἐπὶ τῷ μέρει τοῦ πατρὸς, αὐτοῦ δὲ Θεού, Θρησκείαν ἀνεκαλεῖτο, τῶν ὄχωμενων ἀπάνταν ἀνώπιτα, ἐπέκεινατε ἔργαν τῷ πάπτη γεννητῆς ἡγίας, τοὺς ἵωσις ἥρματα τῇ πατρίσσῳ ἀνακαλεῖμενῳ, μένον τε αὐτοῖς τὸν ἀγανάπτον τῷ τῶν ὅλων ποιητὴ Θεῷ τὸν ὑψηλὸν παραδίδεις εἰσεβεῖ. Dem. Evang. lib. 4. c. 7.

P. 184.

“*uthority be exercised, whose Orders be execut-  
ed, and whose Person, Character, or Office,  
be represented and sustained.*” And again in  
“like manner: Indeed (you say) the general  
“Opinion of the Antients centered in This, that  
“the Father, as \* Supreme, issued out Or-  
“ders for the Creation of the Universe, and  
“the Son executed them.” I think, no more  
needs be said, to satisfy any intelligent Rea-  
der, that, by your Reasoning here, it necessari-  
ly and plainly follows that Christ is not “*The*

P. 53, 57. “*One Supreme God,*” God “*in the same, and in  
as High a Sense as the Father himself;*” since  
you own that he in all things “*exercised the  
Authority and executed the Orders*” of Ano-  
ther, viz. of the Father.

P. 46.

To conclude. Tho I never “*appealed,*” as  
you say I do, to *Antiquity*; nor look’d upon  
the Fathers as having any real Authority in  
Matters of Faith; because they are fallible  
Men, and because I think it a Derogation to  
the *Holy Scriptures* to *appeal* to any *later* Wri-  
ters; and therefore have referr’d to Those  
Writers for *Illustration* only: Yet, I think,  
I have given *You* Reason to desist from all  
Pretences to any Countenance for *Your Notion*,  
from *Antiquity*.

## QUERY III.

Whether the word (God) in Scripture, can reasonably be suppos'd to carry an ambiguous Meaning, or to be us'd in a different Sense, when applied to the Father and Son, in the same Scripture, and even in the same verse? (See John 1. 1.)

*Answ.* **T**O This Query it has been answered, that "the word [God] in Scripture," though it does not "carry an <sup>P. 47.</sup> ambiguous Meaning," yet evidently it is "used in a different Sense." For when it is applied to the Father, it denotes Him who Alone has all Perfections, and all Power and Dominion, absolutely in and of Himself, original, underived, and independent on Any, and who does all Things according to the Counsel of his Own Will: Which is the Primary, Absolute, and Supreme Sense of the Word. But when it is applied to the Son, it denotes One who has NOT his Perfections, Power, and Dominion, absolutely of himself, original, underived, and independent on Any; but has them all derived to him from Another, and always acts and wills in compliance with the Will of Another: In which Case 'tis manifestly used in a Subordinate Sense only.

Instead of endeavouring to obviate This <sup>P. 47.</sup> Reasoning; you tell us, "Dr. Clarke indeed would persuade us, that the proper Scripture-  
" Notion

" Notion of God is Dominion, and that therefore  
 " any Person having Dominion, is, according to  
 " the Scripture-Notion, truly and properly God."

P. 49. But You maintain, that " Dominion is not the full  
 " import of the word God in Scripture." I an-  
 swer : Though *Dominion* is not the *full import*  
 of the word, *God*; yet 'tis *That*, and *That*  
*only*, which makes *God* to be *Our God*. For  
 as 'tis not the *Perfections* of the *Man*, but his  
*Dominion over Subjects*, which makes a *King*  
 to be the *King of those Subjects*: So 'tis not  
 the absolute metaphysical *Perfections* of the  
*Necessary Being*, but his *Dominion over the*  
*Universe*, which makes *God* to be *Our God*.

P. 47. Least from hence it should follow, that the  
*Supremacy* of the *Father* is the distinguishing  
 Character of the One Supreme God; you chuse  
 rather to distinguish " the Senses of the word,  
 " " God, into proper and improper." *God* in  
 the *figurative* or *improper Sense*, you say,  
 P. 54, 56. is " no God" at all: *God* in the *proper*  
 Sense, you contend, can include *nothing*  
 P. 54. less than " All" the *essential Perfections* of  
 the *Supreme* or *Most High God*. The Con-  
 clusion you draw, is, that since Christ is  
 confessedly stiled *God*, he must needs there-  
 fore be so " in as HIGH A Sense as the Father  
 " himself." But now pray observe, how clear-  
 ly you overturn your Own Argument. If none  
 can *properly* be stiled *God* at all, who has not  
 " All" *essential Perfections*; how then comes  
 it to pass, that, in your Description of the Idea  
 of *God*, you carefully *leave out* some, nay, the  
 Principal

Principal of the essential Perfections of the First Cause and Author of all Things? If None can properly be stiled God at all, who has not “ infinite Wisdom, Power Invincible, All-suffi-<sup>p. 52</sup> ciency, and the like;” who has not “ Dominion Supreme;” who is not “ eternal, immutable, all-sufficient;” who is not “ Supreme, Supreme<sup>p. 53</sup> in the strict Sense, which supposes for its ground ALL the essential Properties of one<sup>p. 54</sup>. truly and properly God:” Why then did you not add, (as you might upon the same foot, and ought to have added,) None who is not absolutely of Himself, self-existent, Self-sufficient, Unoriginate, Underived, Unbegotten, Independent; None, who in Any sense receives his Power and Authority from Another; None, who in Any sense can be the Angel or Messenger of Another; None, who in any Sense can be said to act by the Direction and in Obedience to the Will of Another? Had you not concealed this from your Reader, it would evidently have appeared that your Argument entirely overturns it self, and tends only to censure the Gospel for giving to Christ the Title of God at all.

The Distinction of “ Supreme” and “ Sub-<sup>p. 53</sup> ordinate” in the Use and Application of the word, God; is (you say) “ useless and insignificant:” 1st, because it “ unavoidably runs into Polytheism;” and 2dly, because “ tis built upon a false ground, as if anything could be properly God, that is not Supreme,” and That “ in the Strict Sense” too. To the First, I answer; that the acknowledgment of One

*1 Cor. 8.6.* One God, the Father, O F whom are all things ; and One Lord [or God] BY whom are all things, by whom the Father made all things ; is not Polytheism, because 'tis acknowledging One only First Cause, and One only Supreme Governour of the Universe. But Your Notion is necessarily and manifestly Polytheism : Because Two Governours of the Universe, having equally Supreme and Independent Authority, are necessarily and manifestly Two Gods, Two Gods in Person, Two Supreme Gods ; and equally so, whether divided or undivided, whether united or not united in Substance. To the Second, I answer ; that your Assertion is directly contrary both to Scripture, and to all (1) Antiquity, and to Yourself too. For both the Scripture and other Antient Writers, do give unto the Son properly the Title of God ; and yet never suppose him to be Supreme : Because acting by the Will and Direction, by the Power and Authority of Another, is directly contradictory to being Supreme. And "indeed, " the General Opinion of the Antients" (as you yourself most inconsistently acknowledge) "centered in This ; that the Father, as S U P R E M E, issued out Orders for the Creation of the Universe, and the Son executed them."

*P. 54.*

*P. 184.*

(1) The Passage of Irenaeus you here refer to, [*Qui super se habet Aliquem Superiorum, & sub Alterius potestate est; hic neq; Deus neq; Magnus Rex dici potest,*] has been considered above, p. 102. The Passage of Tertullian you at the same time cite, will be considered below, under Query V.

To the Text, *John 10; 35, 36*, *If he called p. 54, 55.  
Them Gods, to whom the Word of God came,  
and the Scripture cannot be broken ; say ye of  
Him whom the Father hath sanctified and sent  
into the World, Thou blasphemest, because I  
said, I am the Son of God ? To This Text, I  
say, the Sum of your Answer, in two Pa-  
ges, amounts plainly to This ; that our  
Lord made use of One Argument, and meant  
Another.*

To the Text, *Heb. 1; 8, 9*, where the Fa- *p. 56.*  
ther is styled *The God of Him who has there*  
*the Title of God given him, you reply out of*  
*Hilary*, that “*This MAT signify only his Sub-*  
“*ordination AS a Son, or AS God of God,*  
“*without any Inferiority of Nature. The Father*  
“*is HIS God, AS he is God by being begotten*  
“*of him.*” And “*This Answer (you say) is*  
“*direct and full.*” Yet in truth it is directly  
giving up the *Whole Point in question*, which is  
solely concerning *Supremacy of Dominion and*  
*Authority.* For how can he who is *God*, not  
*Of himself*, but by *derivation* from *Another* ;  
and who is *Subordinate* as a *Son*, and calls  
his Father *His God* ; how (I say) can *He* be  
“*Supreme in the strict Sense,*” and God “*in as p. 53.*  
“*HIGH a sense as the Father Himself is so p. 57.*  
“*styled?*”

As to the distinction you alledge, “*without*  
“*any Inferiority of NATURE ;*” The word,  
*Nature*, being a mere *abstract general Term*,  
of very *uncertain, various, and indeterminate*  
*Signification*, I reply in the Words of Dr. Clarke

in his Answer to Mr. *Nelson*, p. 17. “ I shall  
 “ not contend with you about *Metaphysical*  
 “ *Words*; which since I have constantly *avoid-*  
 “ *ed* because of their abstract and ambiguous  
 “ Signification, you should not have chosen to  
 “ use them in representing my Sense. Bishop  
 “ *Bull* expressly owns the *Person of the Son* to  
 “ be, in his Highest Capacity, *Subordinate to*  
 “ *the Person of the Father*,” [that is, *Subordi-*  
 “ *nate* to him in *Authority*:] “ Which is a No-  
 “ *tion* very *intelligible*, (whatever be the *Na-*  
 “ *ture*, *Substance*, or *Essence* of Either;) and  
 “ is all (I think) that the Honour of God and  
 “ the whole Doctrine of Scripture obliges us  
 “ to contend for. The word *NATURE*,  
 “ as it signifies the *Nature of any Person*,  
 “ *abstract* from the *Person himself*;” [I add,  
 “ and *abstract* from the consideration of his *Au-*  
 “ *thority and Active Powers*;] “ is a Metaphy-  
 “ *sical Term*, of great Ambiguity and Ob-  
 “ scureness, and of no Use that I know of  
 “ in Any Question, but to introduce more  
 “ Difficulties by *dark Expressions*, than are  
 “ really found in the *Things themselves*.” But  
 to proceed.

P. 57.

*Christ*, you say, “ *is called* The Lord God  
 “ of the Prophets, Rev. 22, 6, compared with  
 “ Verse 16.” But Dr. *Clarke* has clearly  
 shown, from the immediate Connexion of the  
 Words with the foregoing Verses, that it is  
*The Father* to whom That Title is there given.  
*Script. Doctr.* p. 58. 2d. Edit.

But

But Christ, you add, is likewise “*called* <sup>The p. 57.</sup> *Jehovah*; which is a word of absolute signification, and is the incommunicable Name of the One True God:” and “the relative <sup>P. 60.</sup> Terms, [my, your, &c.] do not suit with it:” and “Antiquity is every where full and express,—that the Son is *Jehovah*—in his own Person and in his own Right.”

As to *Antiquity*, I have above shown at large, that it was the unanimous Opinion of All the Primitive Writers, that Christ appeared in the Old Testament under the Name and Title of *Jehovah*, as being the *visible Representative* of the *absolutely Invisible Person of the Father*; And that *He* who, at the same time when he was styled *Jehovah*, was styled also an *Angel* or *Messenger*, could not possibly be *Himself* the *Supreme self-existent God*; because, that the *Supreme God* should appear in Any manner, or be in Any Sense an *Angel* or *Messenger*, was (in Their Opinion) impious to affirm, not upon account of his *Paternity*, but of his *Supremacy* over All. Nor is there indeed Any difficulty of Language, in supposing a *Representative* to speak of *Him whom he represents*, in the *First Person*. *Judg. 2, 1*, *The Angel of the Lord said*, *I made you to go up out of Egypt, unto the Land which I sware unto your Fathers*. Even an *inferior Angel* is introduced thus speaking; *Rev. 11; 1, 3*, *The Angel stood, saying,—I will give Power unto MY two Witnesses*. When the *Roman Fecialis* declared War in the Name of the

Senate, he spoke in the first Person, (1) *I and the People of Rome*, i. e. the Senate and People. And in making Leagues, the Herald spoke in the same stile; (2) *If I keep my Faith, —but if I violate it, then may I perish, &c.* meaning, the Senate and People, whom he represented.

The Reason why “*the relative Terms*” [my, your, &c.] are not in Scripture found joined with *Jehovah*, is not that the Name signifies either *Essence* or *Substance*, but because the grammatical construction of it in the Hebrew Language, is after the manner of a *Proper Name*.

P. 62. But you insist: “*The primary Signification of Jehovah, is Being; —as all know, that know any thing.*” And again: “*Not the same Person, but the same Substance, the same Being, the same Jehovah.*” I answer: The Name *Jehovah* signifies neither primarily, nor at all, *Substance* or *Being*, but a *Person*. For though the Word, from its Etymology, does indeed probably *allude to the Self-existence or Necessary Existence of God*; yet ‘tis evident in all the Texts wherein it occurs, that it does never *itself* signify either *Substance* or *Essence*, but always *Him* whose That Substance or Essence is: It never signifies [*τὸ δῶν*] *Being*, but always [*ὁ ὁν*] the *Person* who *Is* and *Acts*. “*The word, King,*” (as this matter is express’d in *The Modest Plea*,

(1) Ego populusq: Romanus, &c. *Rosin. Rom. Antiqu.* lib. 10. c. 1.

(2) Kennet. *Rom. Antiq;* P. 2. c. 17.

p. 160,) "does not signify the *Essence* or  
 " *Substance* of the *King*; but it signifies the  
 " *Person Himself*, who by his *Essence* is a  
 " *Man*, and by his *Dominion* is *King*. Thus  
 " likewise the word *God*, in the *Theological*  
 " *Sense*, the *Supreme Lord and God of the U-*  
 " *niverse*," [Jehovah,] "does not signify the  
 " *Essence* or *Substance* of *God*; but it signi-  
 " fies the *Person Himself*, who by his *E-*  
 " *sence* is in himself absolutely *a perfect*"  
 [Self-existing] "*Being*, and, by his *Dominion*,  
 " *Power* and *Authority*, is the *God and Father*  
 " *of all*."

This is so very evident, that though you p. 66.  
 here inconsistently put, "*same Jehovah*," as  
 equivalent to "*same Substance*," in express  
 opposition to "*same Person*;" yet generally  
 at other Times you speak of *Jehovah* as of  
*Him* whose the *Substance* or *Essence* is; that  
 is, as the *Person* who *Is and Acts*. The  
 Consequence of which manifestly is, (if Christ  
 be styled *Jehovah* any otherwise than as the  
 Representative of the Father,) that the *Fa-*  
*ther and Son*, being Two *Persons*, Two *Ag-*  
*ents*; will be, not the *same Jehovah*, but  
*Two Jehovahs*, undivided in their *Substance*.  
 Directly contrary to the whole Tenour of  
 Scripture, and particularly to That Text,  
*Deut. 6, 4, The Lord our God, even the Lord*  
 [Jehovah, κύριος,] *is One*: [Eis, Unus, not  
 Unum.]

The unreasonableness of your Argument  
 upon This Point, appears also further, from  
 its necessarily proving (if it proves any thing)

- P. 65. too much for your Purpose. "Since it appears" (you say) "that Christ is, in his own proper Person, called Jehovah, a word of absolute Signification, expressing the Divine Nature or Essence; it must follow that he is God strictly so called?" that is, as you elsewhere express it, "in the same Sense, and in as High a Sense as the Father Himself." If so; then since the Father, in virtue of the necessary self-existence referred to in the Etymology of the word Jehovah or ḥv, is of Himself God, underived, unbegotten, unoriginate, independent on Any; the Son likewise, in virtue of the same Title, must have equally all the same Characters. To avoid this, you add; He "is not the same Person with the Father." True: But the Question is, whether Two Jehovahs be not (according to your Argument from the Etymology of the word Jehovah) necessarily Two equally self-existent, underived, unbegotten, unoriginate, independent Persons. You answer: They are "the SAME Jehovah," as being the "same Substance." But This also will by no means do. For, being Consubstantial with Jehovah, will no more make another Person to be The same Jehovah; than being Consubstantial with the Father, will make him to be The same Father.
- P. 66. P. 66. Another Argument, to prove that the Son as well as the Father, is "The One Supreme God," you draw from Job. 1, 1.

Before I enter into the Consideration of which; it may not be improper to remind the Reader what it is that you mean by the Son's being *The One Supreme God*. The <sup>p. 174.</sup>

"Son (you say) hath the individual Attributes of God the Father;" has "All" the <sup>p. 53, 54.</sup> same "essential Properties" or Perfections; is "Supreme, Supreme in the strict Sense;" and "God in the same Sense, and in as HIGH <sup>p. 57.</sup> a Sense, as the Father Himself;" even as That "Father, Head, and Fountain of All, <sup>p. 44.</sup>" whose Authority he exercised, whose Orders "he executed, and whose Person, Character, or Office He represented and sustained: To whose Authority as the First Original and Fountain of All Power, Pre-eminence and Dignity, he referred all that he did; acting in his Name, executing his Will, and representing his Person." That is to say: He is both Supreme, and not Supreme, at the same time. There is no possibility of avoiding This contradiction, but by supposing that these Instances of the Son's Subordination are none of them real, nor have any true Foundation in Nature, but are only OEcconomical, or (as you elsewhere speak concerning the Humiliation of Christ) are "in Appearance" <sup>p. 17.</sup> only. But the Consequence of This, is still worse. For then there is no impossibility in Nature, but the Father (if the OEcconomy had been so laid) might as well have exercised the Authority of the Son, executed His Orders, appeared visibly as the Representative of his Person, acting in his Name, obeying his Will,

## Of the Unity of God.

referring to Him all he did, as to the Head and Fountain of All : I may add, by the same Reason, being Begotten of Him, and receiving his Being from him. Is not This, excellent Divinity ?

P. 66.

To proceed now to your Argument from Job. i. 1. "Here we find the Son expressly called, God ; And the only question (you say) is, whether in a proper or improper Sense."

P. 57.

No : The only Question is, whether in the Supreme Sense ; "in the same Sense, and in as HIGH a Sense as the Father Himself :" That is, Whether He who made all Things By Another, and He By whom Another made all things, be of equally Supreme Authority. The Sense of the Text (I think) is plainly

: Job. i, 1.

This : That Word, That Great Revealer of the Will of God, whom We (his Apostles) heard, whom we saw with our Eyes, whom we looked upon, and whom our Hands handled ; Job. i, 1. was the same, who from the Beginning revealed God to Mankind ; who was in the Beginning with God ; and was That Visible Person, who Appeared all along in the Old Testament under the Title of God, the Angel of the Lord ; and By whom God at first created all things.

Zech. 12, 8.  
Acts 7;  
30, 32.

You think, on the contrary, that the Son is here declared to be The One Supreme God : And you give three Reasons for your Assertion. 1<sup>st</sup>, "If the word, God, be once used by St. John in the strict and proper [you mean, the Supreme] Sense ; how can we imagine that immediately after, in the very same

P. 46.

P. 66, 67.

" same Verse, he should use the same word in a  
 " sense very different from that of the former ?  
 I answer : For That very reason, because 'tis  
 used in the *very same Sentence*, by way of  
 contradistinction. The Son is styled God the  
*Word*, or *Messenger*, as distinguished from *Him*  
 who of his own Original Supreme Authori-  
 ty *sends the Message*; And he is styled God,  
 By [or Through] whom are all Things, as  
 distinguished from the First Cause, Of whom  
 are all things, or who made all things By  
 him.

Your 2d Reason, (which you modestly call P. 66, 71.  
 " probable" only,) is, that "the Word is here  
 " said to have been God in the Beginning, that  
 " is, before the Creation." But This infers  
 not *Supremacy*; because it may well be under-  
 stood to be with respect to *That divine Pow-  
 er*, which he received from the Father, and  
 which he exercised ministerially in the work  
 of Creation. However; "it may at least P. 71.  
 " (you think) be sufficient to convince us, that  
 " the Relative Sense (of the word God) is not  
 " here applicable :" The Son "could have no  
 " Relation to the Creatures before they were  
 " made; no Dominion over them, when they  
 " were not." By the same Argument, neit-  
 her with respect to the Father Himself, will  
*Power and Dominion* necessarily be included in  
 the Notion of God. And then I ask : Is it  
 an essential part of the Idea of God, to suppose  
 that he is *merciful and good, just and righte-  
 ous*? If it be, then in the same Sense where-  
 in That *merciful and good, That just and*

righteous Agent which now governs the World, was merciful and good, just and righteous, before the World was; in the very same sense was he possess'd likewise of Power and Dominion.

*P. 66, 71.  
72.* Your 3d Reason, and on which you principally rely, is, that “*the Creation of all things is here ascribed to the Son.*” But How is it ascribed? Not to him as being the Person ( $\epsilon\xi\ \hat{\text{g}}$ , or  $\upsilon\phi\ \hat{\text{g}}$ ,) Of whom and From whom are all things, as the Original and Supreme Cause; but as being the Person ( $\delta\iota\ \hat{\text{g}}$ ) By or Through whom, as the ministerial Cause, *the Father made all Things.* ’Tis evidently in Language absurd to say, that *all Things were made* ( $\delta\alpha\iota$ ) *Through the Supreme God.* This very Text therefore is an irrefragable Argument against what you intended to prove from it. And I have often wondered, and thought it unaccountable in Learned Men, who are acquainted with the Use of Language; to see them argue that Christ is Himself *The One Supreme God*, from a Text in which the very Nature of the Expression shows that a quite different Conclusion ought to be drawn from it; and which Conclusion is accordingly drawn by St. Paul, explicitly and in express Words, *1 Cor. 8, 6.* But “*The Præposition* ( $\delta\alpha\lambda$ , through,) *with a Genitive after it, is (you say) Frequently used, as well in Scripture as in Ecclesiastical Writers, to express the Efficient Cause.*” To express the primary efficient Cause, of and from which are all things, I believe it is never used

used by *Any Antient Writer*; Nor do you alledge any Instances. Things are *never* said [*κτισθναι δια θεον, creari per Deum,*] to be created *Through* God the Father. I have shown you (1) above, the Sentiments of the *Antients* upon This Point; And I will here add another Passage of *Eusebius*, worth your Notice.

“ (2) The divine Oracles (*says he*) teach us “ to know, that *He (the Father)* only is the “ True God, separate from all corporeal Sub-“ stance, and remote from all *ministerial* Dis-“ pensation: Wherefore the Universe is de-“ clared to be (*ἐξ αὐτοῦ*) *Of or From* him, not “ (*δι' αὐτοῦ*) *By or Through* him.” The Words preceeding and following, in which the *Supremacy of the Father* is spoken of in the highest Expressions, well deserve the Perusal of the Learned Reader. In *Scripture*, the Case is the same: The Präposition [*dia*, *Through*,] never signifies the *original efficiency* of the First Cause *F R O M* which are *all things*. In the very Passage you cite to the contrary, it is used in *express contradistinction* to That Efficiency. “ Rom. 11, 36, Of Him, and Through p. 185.

“ him, and To him are *all things*.” *Of or From* him they are by *Creation*; *Through* his *Providential Care* they are preserved; and *To* his glory they all terminate. In like manner, *Heb. 2, 10, By whom are all things*, does

(1) See above, Page 6, 13, 19.

(2) Τέτοιο μόνον ἀληθῆ θεὸν τὸ θεῖον λόγον εἰδέναι παιδεύει, πάσους κεχωρισμένους σωματικοὺς, ψυχὰς, πάσους ἀλλότριον ὑπονετικῶν οἰκονομιῶν: διὸ εἴη Ἐξ αὐτοῦ τὸ πᾶν, ἐπὶ τῷ Διὶ αὐτοῦ φήμι παρεδίδοται. Orat. de Laud. Constant. p. 473.

P. 186. not mean, *FROM whom* are all things, but by whose governing Providence all things are directed. At last therefore, after abundance of Trifling, you add: "Admitting that they [the Two different Præpositions] "are of Significancy, they may signify only—some priority of Order proper to the First Person: "This is ALL the Use which Any Catholick Writer ever pretended to make of the Distinction." What Use the Antient Catholick Writers made of it, I have shown at large: But what you call "SOME priority of Order," is never any thing more (except where you expressly contradict yourself) than merely the Situation of Words in a co-ordinate Rank.

P. 72. To return now to your Argument. "Creation (you say) is—the distinguishing Character;—on account of which, God claims to Himself all Homage, Worship and Adoration :" For which you cite Rev. 4; 10, 11: And the Purpose you cite it for, is to prove that the Son, having the Work of Creation ascribed to him, is consequently The One Supreme God, to whom Adoration is given upon Account of the Creation. But the very Text you here cite, *For thy pleasure they Are, and were Created*; clearly takes away the Foundation of your Argument. For neither Scripture, nor Any Antient Writer whatsoever, ever said that Things were created for the Son's Will or Pleasure; but always and uniformly, that the Son's Part in the Creation, was the Fulfilling

of the Will and Executing the Orders of the Father.

To my Observation out of (1) *Clemens Alexandrinus*, (2) *Origen* and (3) *Eusebius*, (I here add (4) *Philo*,) concerning the Use of the Term (*ὁ Θεός*) with the Article prefixed in an *Absolute Construction*; you reply. “*If P. 67.  
the Want of the Article be sufficient to prove,  
that (Θεός) God, when applied to the Word,  
is of any different Meaning; by the same  
Argument you might prove, that the same  
word (Θεός) without an Article,*” [when spoken of the Father,] “*is not to be understood  
of the One True God.*” I would not be so nice, as to have a Matter of Faith depend merely upon an *Article*. ’Tis not therefore *only* and *merely* the *Want* of the Article, but likewise the Other personal Characters, annexed at the same time, of Him who is stiled *Θεός*; that determine in what sense the word

(1) Ὡν γῆς θεὸν απλῶς προσεῖπεν, ὁ τῇ τῷ ἄρθρῳ προτάξει τὸν πανομηγόρον διλαύσας. Strom. 3. p. 400.

(2) “Οτε ὁ θεὸς ὀνομασίᾳ ἐπὶ τῷ ἀγενήτῳ πέσσεται τῶν ὅλων αἰτίᾳ, τίθησι μὲν τὸ ἄρθρον· σιωπᾷ δὲ ἀντὸ, ὅτε ὁ λόγος θεὸς ὀνομάζεται. Comment. in Joh. p. 46. Again: Πᾶν δὲ τὸ παρόν τὸ Αὐτόθις, μετοχῇ τῆς ἔκεινης θεοτητοῦ θεοποιώμενον, γένεται οὐδὲ θεὸς, ἀλλὰ θεὸς κυριώτερον ἄντα λέγοιστο, ibid.

(3) Δυνάμενος γένεται εἶπεν, καὶ ὁ θεὸς ἦν ὁ λόγος, μετὰ τοῦ ἄρθρου προσθήκει, &c. De Eccles. Theol. I. 2. c. 17. And Again: οὐκὶ δέ τοῦ ἄρθρου προσθήκη, ἵνα θεὸν ὄντα σαφῶς ἐπιστείξῃ. c. 19.

(4) On these Words [Ἐγώ εἴμι ὁ θεός ἐν ὄφεσι σοι ἐν τόπῳ θεός, Gen. 31, 13,] he thus observes: [Οἱ ιερὸι λόγοι σὺ τῷ παρόντει τὸν μὲν αἰλυθεῖσα (θεόν) δέ τοῦ ἄρθρου μερικόνεν, ἐπάν, Ἐγώ εἴμι ὁ θεός τὸν δὲ καταχρήσει, χωρὶς ἄρθρου, φάσκων, ὁ ὄφεσι σοι σὺ τόπῳ, & τῷ θεός, ἀλλ’ ἀντὸ μόνον θεός. De Somn. p. 599. [Whether his Explication of This Text has any Foundation or no, I here consider not; but note barely his Observation about the Use of the Article.]

is to be understood. And 'tis not barely *the prefixing* of the Article, but the prefixing it in *such* a construction, as to render the Sense *absolute*; which determines the emphasis of the Term, ὁ Θεός. And This is the true meaning of *Philo's* and *Clemens's* and *Origen's* and *Eusebius's* Observation concerning the Article. For ὁ Θεός, in an *absolute Construction*, is one thing ; and ὁ Θεός λόγῳ, or ὁ Θεός referring to any particular Antecedent, as λόγῳ or the like, is quite another thing. Οὐ τὸν ἐπὶ πάντων Θεός, is one thing ; and οὐ τὸν ἐπὶ πάντων Θεός, is another : As all who understand Language, well know. But to your *Remark*, I answer : Though He who is (ὁ Θεός) *God absolutely*, or *The Supreme God*, may also indifferently be styled (Θεός); yet it does not thence at all follow on the reverse, that he who is styled (Θεός) *a Divine Person* (as *Origen* explains it,) may consequently be styled also in an *absolute Construction* (ὁ Θεός) *the One Supreme God*.

*p. 67, 68.* Your *Reason* therefore for pronouncing this Distinction “*Trifling*,” is itself really *Trifling*. And besides, you should not be hasty in pronouncing an Observation *Trifling*, which is not only carefully observed in the Stile of all the Antient Christian Writers, but also expressly insisted on by some of the *most Learned* of them, and who best understood their own Language, as the Characteristical Note of the *Supremacy of the Father*. The Passages you refer to in *Clemens Alexandrinus* for Proof of *the*

the contrary, do none of them give to the Son the Title [ο θεός] in the absolute and unlimited construction: As I shall have occasion presently to show distinctly.

But the *Antients*, you say, "understood <sup>p. 69, 70.</sup> my Texts of the Old Testament, where Θεός occurs with the Article, of Christ." How they understood those Texts, I have already largely shown you: Namely so, as expressly to declare that Christ was not himself *The Supreme God*, but the *Representative*, the *Angel and Minister of the Will*, of the Supreme God; acting in his Name, and representing his Person.

At length you own, that "the Title ο θεός, <sup>p. 69.</sup> being understood in the same sense with Αὐτός, [God unoriginated,] was, as it ought to be, generally reserved to the Father, as the distinguishing personal Character of the First Person." Which "amounts to no more, than the acknowledgement of the Father's Prerogative, as Father." And This, you suppose, is all that *Clemens Alexandrinus*, *Origen*, and *Eusebius* meant by their Observation concerning the Use of the Article. "The Sum, <sup>p. 70.</sup> you say, and Substance of All is, that the Father is absolutely and eminently styled ο θεός, as the Fountain of all; the Son θεός, God of God; which is sufficient to Our Purpose." Now 1st, To What Purpose is This sufficient? Is the "Acknowledgment of the Father's Prerogative," as being "absolutely and eminently The God" and "Fountain of All;"

“ All ;” whereas the Son is “ God of God,” God derivative from the Father : Is this, (I say) sufficient to your Purpose of proving that the Son “ is not called God in a Subordinate Sense, but in the same Sense and in as HIGH a Sense as the Father himself ?” Or do you, by the words “ Prerogative ” and “ absolute-ly ” and “ eminently ” and “ Fountain of All,” really mean nothing but empty Sounds ? 2dly, Does the “ reserving to the Father ” the Title of ’Αὐτός, God absolutely of Himself, unoriginate and underived ; really “ amount to no more than acknowledging his Prerogative as Father ?” Are unoriginate and underived, expressions of Paternity ; and not really essential Properties or Perfections ? 3dly. You do not here set before your Reader the sincere Sense of the Antenicene Writers above-mentioned. Clemens Alexandrinus never stiles the Son (1) ab-

(1) Of the Six Passages you refer to in Clemens ; The First, viz. γενέσεος καὶ ἴδετε ὅτι χριστὸς ὁ θεός, is merely an Allusion to Ps. 34, 8, γενέσεος καὶ ἴδετε ὅτι χριστὸς ὁ κύριος. p 72. Edit. Ox:

In the Second Passage, the λόγος is expressly spoken of as personating the Father : Ο θεός ὁ κύριος. — μεστωπον ἡ Θεοῦ ὁ λόγος. — εἶδον [Ιακώβ] τὸν θεὸν τὸν κύριον. οὗτος ἐστιν ὁ θεός ὁ λόγος, ὁ παιδαγωγός. p. 132.

In the Third Passage, the Words are. Ο ἡ Αὐθεωποίκευος, ὁ σύνοικος ὁ λόγος, — μορφὴ ἔχει τὴν ἡ λόγος. ἐξουσίαν τῷ θεῷ καλός ἐστι, — καὶ φῶτος ὁ θεός [legend. θεός, says the Learned Editor] ἐστιν. θεός ἡ Εκεῖνος ὁ "Αὐθεωποίκευος, ὁ λόγος, — καὶ τὸ θελημα τὸ πατρὸς ὁ μεστίνης ἐκτελεῖ. Μεστίνης φῶτος ὁ λόγος, ὁ κοινός αὐτῷ. θεοῦ δὲ νόος, σωτῆρ εἰς αἰράταν· καὶ τὸ διάκονος, ἥμαντος παιδαγωγός. p. 251. Here tis evident that τῷ θεῷ and βόλεται ὁ θεός, is the Father ; from the express Antithesis of μεστίνης and νόος and διάκονος in the latter part of the Sentence. And, καὶ γὰρ ὁ θεός ἐστιν, is manifestly not the λόγος, but a sanctified Christian.

absolutely (*ό Θεός*) the Supreme God, nor (*ο παντοκράτως* in an absolute Construction) Supreme over all. On the contrary he says expressly, that the Father is [*εἰς καὶ μόνος ο παντοκράτως*, Stromat. p. 733,] The One and only Supreme over all. See above, p. 16; and below, on Query XXVII, towards the End Origen not only argues from the use of the Article, that the Father alone is (*αὐτόθεος*) God unoriginate or of Himself; but, in Pursuance of his Argument, proceeds to declare, that (1) "God the Word excels the most Superior Order of Gods," [meaning the Highest Angels;] "but is himself excelled by the Supreme God over all." You have also no less partially represented the Sense of Eusebius: Who argues in a very remarkable manner, from the Father's being styled *ο Θεός*, and the Son *Θεός*. "(2) The Evangelist, says he, could

In the Fourth and Fifth Passages, *τὸν Θεόν* and *τῷ Θεῷ* may be understood of the Father. p. 273, 436.

In the Sixth Passage, the Limitations added, are expressly and most strongly against you. "Οὐθὲ οὐφέτερος καλούσθεν ποτέ τέν ο πάνταν κύριος, καὶ μάλιστα Ἑξυπηρετῶν τῷ τοῦ ἀγαθοῦ καὶ Παντοκράτορος θελήματι πατέρος" — αγνοια γὰρ οὐχ ἀπτεταῖ τοῦ Θεοῦ τοῦ πατέρα καταβολῆς ιστόμε συμβέλει γενομένες τοῦ πατέρος ἀντη γὰρ οὐ σοφίᾳ η προσέχειν ο Παντοκράτωρ Θεός. p. 832.

(1) Ων [*Θεᾶν*] τοῦ κρείτονος πάγματος υπερέχει ο Θεός λόγος, [τοῖς λοιποῖς θεοῖς οἰδέκοντος τῆς θεότητος, p. 47,] υπερεχόμενος οὐδὲ τοῦ τῶν οὐλῶν Θεοῦ. Comment. in Joh. p. 46.—49.

(2) Διωάμεν ο γοῦν εἰπεῖν, καὶ ο Θεός οὐ ο λόγος, μετά τοῦ οὐρανοῦ προσθήκης, εἴγε ἐν καὶ τάντον ιγεῖτο τὸν πατέρα εἶναι καὶ τὸν οὐρανόν τε εἶναι τὸν λόγον τὸν ἐπὶ πάντων Θεόν. — νησὶ δὲ προειπών, καὶ ο λόγος οὐ τοῖς τὸν Θεόν, — καὶ Θεός οὐ ο λόγος, μονογενὴ συφέτερον ιμᾶς διδάσκων, πεφτον μὲν ιγεῖτο Θεόν τὸν ἐπέκεινα τῶν οὐλῶν, ἀντὸν τὸν τοῦ λόγου πατέρα, πρὸς οὐ οὐ ο λόγος, ἔπειτα, μετ' ἀντὸν, μὴ οὐγενεῖς καὶ οὐ ο λόγος, ἀντεῖ ο μονογενὴς οὐρανός, οὐχὶ ἀντὸς οὐ ο ἐπὶ πάντων Θεός, οὐλὶ οὐτε καὶ αὐτὸς Θεός οὐ. De Eccles. Theol. lib. 2. c. 17.

" have

P. 69.

“ have stiled the Word ὁ Θεός, had he thought  
 “ the Father and Son to have been one and  
 “ the same Being, and that the Word was the  
 “ Supreme God.—But now, by stiling  
 “ the Father ὁ Θεός, and the Word barely Θεός,  
 “ he has plainly taught us to esteem the Fa-  
 “ ther of the Word, *with whom the Word was*,  
 “ to be the Supreme God over all ; And, next  
 “ after *Him*, to understand that the Word,  
 “ who is his only begotten Son, is, not in-  
 “ deed (ὁ Θεός) the Supreme God himself, but  
 “ that *He also* is (Θεός) God, or a divine Per-  
 “ son.” Is This, “ *making no further Use of*  
 “ *the Observation, than to prove that the λόγος*  
 “ *is—not the Father himself?*” No words  
 can possibly more directly confute *your* No-  
 tion, than these Passages do. And One, whose  
 Orthodoxy you cannot suspect, says : “ (1)  
 “ The word, *God*, signifies the *Father*, and  
 “ is peculiarly apply’d to *him*, because he is  
 “ the *Cause* of the Son and Spirit, and they  
 “ are referred back to *Him*.—Wherefore the  
 “ Apostles, and almost the Whole Sacred Scrip-  
 “ tures, when they speak of [ὁ Θεός] God *ab-*  
 “ *solutely* and *indefinitely*, and *with the Article*,  
 “ and without any *particular Personal Cha-*  
 “ *racter*; mean the *Father*.” And presently  
 after, he observes that the Son is never called

(1) Ἐλέον τὸ τῷ Θεῷ, ἐπὶ τῷ πατρὶ, καὶ ἔγενετο αὐτῷ ὕσπερ  
 ἔχαρτος, δίτις ἀντίος ὑστὶ καὶ πνευματος, καὶ εἰς αὐτὸν ἀναφέονται.  
 — οὗτοι οἱ αἵτοσοι, καὶ πᾶσα γένεντος ἡ Θεία γραφή, ὅτι ἀν εἰτον, ὁ Θεός,  
 γένετος δοκεῖται, καὶ ἀπροσδιορίσταις, καὶ ὡς εἰπεῖται σὺν ἄρθρῳ, καὶ χωρὶς  
 ἄρθρου εἰπεῖταις, τὸν πατέρα δηλοῦ. Theodor. Abucara. de  
 divin. Nom. P. 435. in Bibliothec. Patr.

God with the Article prefixed, but when there is an antecedent Mention of him. Of which he gives an Instance, Rom. 9, 5. Though even There, 'tis not indeed ὁ ὥν ὁ εἰπὶ πάντων θεός.

You admit (in a marginal Note) “*a Priori.* p. 71.” “*rity of Order,*” and yet “*deny the Son to be God in a subordinate Sense:*” Then he is God in a Co-ordinate Sense; And what becomes of the Priority of Order? But This Sort of Contradictions, are not worth your Notice. You add, by way of Illustration: “*There was a Priority of Order in respect of Adam and Seth; and yet Seth was not Man in a Subordinate Sense.*” I answer: The words *Subordinate* and *Subordination*, have necessarily a relation to *Authority* and *Government*: And the Question between us is, concerning *Equal* and *Supreme Authority*. Now to *Adam*, considered as a *Governour*, *Seth* was *Subordinate*. To a *King*, considered as a *King*, the King's *Son* is in Authority *Subordinate*. But *Man* being merely the *abstract* name of a *Species*, therefore all *Men*, from the *Greatest Prince* to the *meanest Slave*, are *equally Men*. For the same Reason, considered as *Animals*, *rational* and *irrational* *Animals* are *equally Animals*. Also as *Beings*, *animate* and *inanimate* *Beings* are *equally Beings*. And is This any thing to *your Purpose*? Besides: Among *Men*, a *Son* does not, *properly speaking*, *derive his Being* from his *Father*; who is merely an *instrumental*, not an *Efficient Cause*. But *God*, when *He* is styled *Father*, must always be understood

to be [*αἰτίᾳ*] a True and Proper Cause, really and efficiently giving Life. The true Priority of Order betwixt Father and Son, is, as (1) Novatian says, “not in the mere sound of the ‘Name,’ [which is all that your Notion amounts to,] “but in the Order and Disposition of Power.”

F. 72. You think you may conclude, that “since “the Son is not excluded with the Nominal “Gods, he is included and comprehended in “The One Supreme God.” You might just as well have said, that for the same reason he is included and comprehended in the One Self-existent Unbegotten God. And then your Conclusion would have been just as strong for the Son’s being Unbegotten, as it is now for his being Supreme. To hide which Absurdity, you leave out of your Conclusion the Son’s being *The One Supreme God*, which is what you had all along been in express terms contending for, and blind your Reader with the Terms *co-ëternal* and *co-ëssential* in its Room.

(1) At cum *Ego* dicit, deinde patrem infert, dicendo, *Ego & Pater*; proprietatem personæ suæ, id est filii, à Paterna Auctoritate discernit atq; distinguit, non tantummodo de *sono nominis*, sed etiam de *Ordine dispositæ Potestatis*. De Trinit. c. 22.

## QUERY IV.

*Whether, supposing the Scripture-Notion of God to be no more than that of the Author and Governour of the Universe, or whatever it be; the admitting of Another to be Author and Governour of the Universe, be not admitting another God; contrary to the Texts before cited from Isaiah; and also to Isa. 42. 8.—48, 11. where he declares, He will not give his Glory to another?*

*Answ.* YOUR Defense of This, and of<sup>P. 73.</sup> the following Query, is in Reality, [how far soever you are from intending it,] an Attempt to expose and render ridiculous the express *Doctrine* of St. John and St. Paul, and to make it appear inconsistent with, and contrary to, the *Old Testament*. 'Tis in Truth, not arguing against Dr. Clarke, or Me; but against plain *Scripture* and *Christianity in General*. This I will endeavour to make you sensible of, by some short Observations upon the *Particulars* of your Defense; having already obviated *in general* every thing you have to offer from *Scripture* or *Antiquity*.

The Texts of *Isaiah* you refer to, are all of them expressly *Personal*, and are therefore full and direct against you. For the words, *I am the Lord, and there is NONE else*; and, *I will not give my Glory to ANOTHER*; are as expressly exclusive of any other *Person*,

as of any other Substance, from being what *He*, who there speaks, declares *Himself ALONE* to be, viz. the Supreme and Original Author and Governour of all things. And therefore the Son, unless he be Himself the Person, as well as of the Substance of the Father; cannot be what the Person speaking in those Texts, declares *Himself ALONE* to be. Consequently, when he is styled God and Lord, it must of necessity mean that he is in a Subordinate Sense The Author and Governor of All. He is, not That One God, who is the Father (the First Cause,) of whom are all things; the Father (or Original Author) of all, who is above all: But He is God, the Word, By (or Through) whom, says St. John, all things were made, viz. by whom The Father made all things: He is the One Lord, By whom, says St. Paul, (in express contradistinction to the One God, of or from whom,) are all things.

*1 Cor. 8, 6. vernoour of All. Eph. 4, 6.*

P. 74.

To This, you thus object : "Two Authors and Governours of the Universe, whom you suppose Two distinct separate Beings, are as plainly Two Gods, as if it were said so in Terms." I answer : Two Authors and Governours of the Universe, whom you suppose to be distinct Persons, equal in Supreme Authority and Power, whether separate or not separate in metaphysical Substance, are as plainly Two Gods, Two Gods in Person, as if it was said so in Terms. One God, of and from whom (as from the First Cause and Original) are all things; and One Lord, by or through whom

whom are all things; (though *He* also be sometimes stiled *God*, yet) for this Reason they ought never to be stiled *Two Gods*, because they are not *Two First Causes*. And (1) This is the very reason expressly given by *Novatian*, and by all *Antiquity*. If, notwithstanding This, you will needs have them to be *Two Gods*; your Objection is not against *Me*, but against the *Evangelist* and the *Apostle*.

You again repeat the same Objection; —— p. 75.

“ *two Gods*;” and,— “ *really two Gods*;” and,— “ *Heathen Polytheism*;” and,— “ *two true Gods*;” and,— “ *inferior Deities*. ”

I answer. Was St. Paul a Teacher of “ *Hea-* p. 76. ”

“ *then Polytheism*, ” when instead of their imaginary *Gods Many* and *Lords Many*, he directs us to *One True God*, Of whom are all things, and *One True Lord*, Through whom are all things? And when he tells us, that *God our Saviour*—saved us—through *Jesus* Tit. 3, 4, 6. *Christ our Saviour*; does he hereby preach *Two Saviours*? Or will you say that *Jesus Christ our Saviour* is the very same *God our Saviour*, who saved us through *Jesus Christ our Saviour*? Or did our Saviour himself introduce *Heathen Polytheism*, when he said, Mar. 12, 29, *The Lord our God is One Lord*; and yet, immediately after, mentions *Another Lord*, ver. 36? The *Unity of God*, in *Scripture* and in all *Primitive Antiquity*, means always an *Unity*, not of *Substance only*, but of

(1) See above, P. 8, 15, 34, 47, 52.

*Ques.* One God, is not only One Godhead, but One God. And This Unity is evidently founded in the (1) Unoriginated Supremacy of Him who is the First Cause or Father of all things. Bishop Pearson acknowledges that this Origination in the divine Paternity, hath Antiently been looked upon as the Assertion of the Unity. Expos. on the Creed, P. 40. And Bishop Bull every where owns the same Thing. Nor did ever any Antient Writer argue against Polytheism, by alledging that Christ was himself The One Supreme God, or individually and identically the same God with the Father: But, on the contrary, they in This Point always insisted on his Subordination to the Father, and on his having Worship by the (2) Will and Command of the Father: And they always acknowledged, that Two Supreme Governors would indeed have been Polytheism. From which Charge, You have taken no manner of Care to clear your self. With you, there is always One Substance indeed, but never One God. You acknowledge an Unbegotten Supreme God the Father, and a Begotten Supreme God the Son. Are not These, in Terms, Two Supreme Gods? Two Supreme Gods in Person, though undivided in Substance? Or can Two distinct Living Agents, equally Supreme in Authority, and equally governing the Universe, not be Two Supreme Governors? and equally so, whether Consubstantial or not? But where All Power and

(1) See above, P. 32.

(2) See above, P. 30, &amp; 32.

Dominion, and all Things, are derived from the Will of one Original Cause, Author, and Fountain of all ; there the Unity of God is evidently secure, how many Other Persons soever are styled, and truly and properly styled, Gods. This, I think, is clear and consistent Reasoning ; of great Importance ; and can never be too much insisted on by Me, or too well considered by You.

You demand : "What Foundation can you <sup>p. 72</sup> find for adding Supreme, where-ever the Scripture says absolutely, there is but One God ? — Why do you Add here, without any Warrant ? If the Sacred Writers intended to limit the Sense by Supreme, why could not they, in one place at least among many have said so, and have told it us as plainly, as Dr. Clarke and You do ?" I have already observed, that the Term, God, as well as the Term, Lord or King, is always, in the nature of Language, necessarily Personal ; and that accordingly the Scriptures always declare The One God to be One Agent, one I, one Me, one Him. *I am the Lord thy God, — Thou shalt have no other Gods before ME,* Exod. 20 ; 2, 3 : Hos. 13, 4. *I am God, and there is none else ; I am God, and there is none like me,* Isa. 46, 9. *Thou shalt worship the Lord thy God, and HIM only shalt thou serve,* Mat. 4, 10. *I thee, the only true God, and Jesus Christ whom thou hast sent,* Joh. 17, 3. *To Us there is but One God, the Father,* 1 Cor. 8, 6. If therefore any Other Person besides this One, be at any time

styled God; The One God, whenever mentioned *absolutely* and by way of *eminence*, must necessarily always mean *the one SUPREME God*. But besides ; the *Scriptures themselves* do often expressly “ limit the Sense by a *SUPER*—*P R E M E.*” What think you of [υψητος] *the highest, or most high God*, Ps. 47, 2 ; and 18, 13. Luk. 1, 35. 6, 35. Acts 7, 48 ? What think you of the Character, Rev. 4, 11, *For Thy Pleasure all things were created?* What think you of, Εξ το παντων, *From whom are all things* as from their Original and First Cause, 1 Cor. 8, 6 ? What think you of [ο(ι) παντοεγγειων] *God Supreme over all?* What think you of [πατης παντων, and ος θεος] *Father [or First Cause] of all, and God of Gods*, Eph. 4, 6. Dan. 2, 47 ? But indeed, without these Epithets, the Title [ο θεος] *God absolutely, or in an absolute Construction, is in Scripture always, as well as in common Language, The Supreme God.*

You ask me, upon the Texts, *Isai. 42, 8.—P. 76, 77. 48, 11.* “ *Was this then the Meaning; I will not give ALL my Glory to another?* ” I answer : The peculiar and incommunicable *Glory of God*, consists in This, that *Having All Perfections and All Dominion absolutely in and of Himself, original, underived, and independent on any, he is consequently himself the Alone Fountain and Original of all Perfections,*

(1) See above, p. 16; and below on Query XXVII, towards the End.

and of all Power and Authority whatsoever. This Glory he will not, he cannot give to Any Other, to Any Other Being, to Any Other Person, to Any Other whatsoever; he will not, he cannot (without a contradiction) give it either in Whole or in Part. No other “*divides*” p. 77. “with him in Glory;” either equally, as you yourself (in express contradiction to the Text) do suppose; or “unequally,” as you ridiculously and falsely represent Me to assert. Whatever Glory, how Great, how Divine soever it be, he communicates to Another; is no division, no abscission, no diminution of his own. ’Tis all from him, and to him it returns all again. And All Power, how unlimited, how divine soever; all Power, in Heaven and in Earth; even That Power, under which all things are put; is still (if St. Paul understood this matter) no Part, no Share of That Power, which did put all things under it. To Saints or Angels, no Worship, no Glory at all, can rightly be ascribed; because God has committed to them no Authority, no Power of Judgment. To his Son, he Has committed all Judgment, and given him a Name, to which every knee must bow, of things in Heaven and things in Earth and things under the Earth: And yet even This glory, being expressly declared to be To the Glory of God the Father, evidently cannot be any part of That ultimate Glory, to which itself is declared wholly to redound.

P. 77, 78.

Your saying, that “*God has already engrossed all divine Honour to Himself,*” So that—“*all others are precluded from receiving any divine Honour;*” and that “*there is no Room left for God’s commanding it:*” is a most *presumptuous* contradiction to the whole New Testament. For (unless by *divine Honour* you mean here, inconsistently with your whole Argument, that which is peculiar to the *First Cause and Father of all Things*;) your Assertion is directly a *præcluding* of God, either from all *Right* of appointing any *Mediator* at all; or at least from all *Right* of commanding *Any Worship* to be paid to the *Mediator*, *in the capacity of a Mediator*. But is it not written: *The Father hath Committed all Judgment to the Son; that all Men should honour the Son, even as they honour the Father? He that honoureth not the Son, honoureth not the Father which hath sent him.*—*The Father hath given him Authority to execute Judgment also, because he is the Son of Man.* Joh. 5; 22, 23, 27. Is not here evidently in express Words, an *Honour*, a *divine Honour*, given to Christ as being the *Son of Man*, who was *sent* by God, and to whom the Power and Honour of executing Judgment is *Committed*? Say then, either that *the One Supreme God is the Person here, who was sent, and became Son of Man, and had Judgement Committed to him:* or else acknowledge that this Honour is distinct, and no Part of *That Glory* which God by *Isaiah* declares *he will not give to Another.*

*Another.* If you will say, that this Honour was given to him merely *as Son*, or merely *as Man*, 'tis all one; 'tis yet *Another Honour*, Subordinate to, and redounding to the Honour of Him from whom it was Received. For the Scripture is true; *that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father*, Philip. 2, II. Again: *When he bringeth his first-begotten into the World, he saith, Let all the Angels of God worship him*, Heb. 1, 6. And again: *To him that loved us, and washed us from our Sins in his own Blood,— to him be Glory and Dominion for ever and ever, Amen.* Rev. 1; 5, 6. Here is a *divine Honour Given to the Son*, with such *Circumstances* as make it plainly impossible and absurd to suppose it to be the *Glory of the One God and Father of all, which he declares he will not give to another.*

## QUERY V.

Whether Dr. Clarke's pretence, that the Authority of Father and Son being One, though they are two distinct Beings, makes them not to be two Gods, As a King upon the Throne, and his Son administering the Father's Government, are not two Kings; be not trifling and inconsistent? For, if the King's Son be not a King, he cannot truly be called King; if he is, then there are two Kings. So, if the Son be not God in the Scripture-Notion of God, he cannot truly be called God; and then how is the Doctor consistent with Scripture, or with Himself? But if the Son be truly God, there are two Gods upon the Doctor's Hypothesis, as plainly as that one and one are two: and so all the Texts of Isaiah cited above, besides others, stand full and clear against the Doctor's Notion.

p. 79, 80. Answ. YOUR Argument in This Query,  
**Y** and in the Defense of it, is nothing but a Repetition of what has been already answered at large. The Notion Dr. Clarke has laid down, is This; that, there being in the Monarchy of the Universe but One Authority, original in the Father, derivative in the Son; therefore the One God (absolutely speaking) always signifies Him in whom the Power or Authority is original and undervived. In opposition to This Notion, the Sum of your arguing, is:

is: First, that "if the Son be not God in the <sup>Compare</sup> same Sense and in as High a Sense as the <sup>P. 79; C. 57.</sup> Father himself, he cannot Truly be called God" at all. Which is, in other words, condemning the Scripture, for giving to the Son the Title of God, and yet not meaning thereby One who has all Perfections and all Dominion absolutely in and of Himself, original, undervived, and independent on Any. In the Second place, you thus argue; "If the Son, <sup>P. 80.</sup> a distinct separate Being, be truly and really God; and if the Father be so too; what can be plainer than that there are, upon your Hypothesis, two Gods?" "If the Son be truly God, <sup>P. 79.</sup> there are two Gods upon the Doctor's Hypothesis, as plainly as that One and One are two." "What mean you then to deny that <sup>P. 80.</sup> there are two Gods? But you say, One is Supreme, the other Subordinate:— I do not <sup>P. 81.</sup> charge you with asserting Two Supreme Gods; But I do charge you with holding two Gods, One Supreme, Another Inferior; two real and true Gods.— This you cannot truly and sincerely, you should not otherwise, deny." To this it has above been answered at large; that though Magistrates are in Scripture styled Gods, and Angels are in Scripture styled Gods; and the Hol. Ghost hath called Them Gods, unto whom the word of God came; and the Scripture cannot be broken; and, much more, He whom the Father sanctified and sent into the World, blasphemed not, when he said, I am the Son of God: Yet still, there being but One

First Cause and Fountain of all, One who Alone has all Perfections and all Dominion absolutely in and of Himself, original, underived, and independent on Any ; there is still therefore, absolutely speaking, not Many Gods, not Two Gods, but One God only. This is the Universal Voice of Nature and Reason : This is plainly the Sense of all Primitive Antiquity : This is the express and solemn Declaration of the Prophets and Apostles in the Old Testament and in the New : And This is evidently the meaning of the Answer our Saviour Himself gave to the very same Objection made to him by the Jews. But now observe, how irrefragably your Own Argument returns upon your own Head. "If the Son, a distinct Person, separate or not separate, be truly and really the Supreme God ; and if the Father be so too ; what can be plainer than that there are, upon your Hypothesis, Two Gods, Two Supreme Gods, as plainly as that One and One are Two ? What mean you then to deny that there are Two Gods ? But you say, they are Consubstantial, they are undivided in their Substance. What then ? I do not charge you with asserting Two divided Substances ; but I do charge you with holding Two Gods, Two Supreme Gods undivided in their Substance, Two real and true Consubstantial Supreme Gods. This you cannot truly and sincerely, you should not otherwise, deny." To This, you have never given Any Reply : Turn it which way soever you will, it is capable

ble of No Reply. One general Substance, One Godhead, One whatsoever else you please, you may assert; But One God, upon Your Principles, it can no way be.

*Consubstantiality* (as is evident from *Tertullian* and Others) was never thought to infer any *Equality of Supreme Dominion*. Much less will *Many consubstantial Gods* be, upon account of their *Consubstantiality*, *One God*; any otherwise than in a figurative and rhetorical Expression. The *Antient Christian Writers* (as Bishop Pearson observes,) always “looked upon the *Expos. on Origination in the divine Paternity,*” [viz. *Creed, p. 40, Edit. 4.*] to be “*the Assertion of the Unity:*” And he himself declares this “*most Necessary, —— for the avoiding multiplication and plurality of Gods.*” But according to Your Notion, the *Heathens* might justly have argued in Defense of their Idolatry, that *All* their *Gods*, because they thought them to be *consubstantial*, were *One and the same Supreme God.*

But to proceed. You charge me with “*un-godding the Son.*” Which opprobrious Language, you well know, carries no Argument in it; but is merely an Appeal to the Passions of the Ignorant. Do I Ungod the Son, who declare him to be *God* in every Expression, and in every Sense, in which the Scriptures declare him to be so? who, with St. John, de-

declare him to be *God the Word*, *By whom all Things were made?* with *St. Thomas*, to be *my Lord and my God?* with *St. Paul*, to be the *One Lord Jesus Christ*, *through whom are all Things?* Do I ungod the Son, because I declare with the Scripture, that *He came from Heaven not to do his own Will, but the Will of him that sent him; that he can do nothing of himself; that he lives by the Father; that the Father is Greater than he; and is His God?* If this be to ungod the Son; do not you your self in like manner ungod him? Nay, do not you *really and truly ungod the Son*, by denying that he *is or can be God at all*, unless he be so in the very "*same and in as high a Sense as the Father himself;*" which yet the Scriptures never suppose him to be? Again: Do not you really ungod the Son, while, presuming to be wise above what is written, you assert that he is *The One Supreme God*, "*Supreme in the strict Sense;*" and yet at the same time most inconsistently profess, that he is *derived, sent, has a ministerial Office, and exerciseth the Authority, and executes the Orders of Another?* Is not This trifling and inconsistent,—talking backwards and forwards, saying and unsaying, asserting and recanting and contradicting yourself?" Lastly; Do not you (I tremble to use the Expression) ungod the Father, by asserting (in opposition both to Scripture and Natural Religion) *Another independent, Another Supreme Lord and Author of All:* Thus depriving the Great God and Father of the Universe

verse, of his original independent and incom-  
municable *Supremacy*; which is the very  
thing wherein consists *The Godhead of the Fa-  
ther of All, who is Above all?* I would beg  
of You, who are well able, to consider these  
Things seriously and impartially. Which, I  
think, would certainly, if not convince you  
of your Error, yet abate at least That  
Warmth of Zeal for you know not what,  
which prompts you to be thus *injurious* to  
those who differ from you, in cases where  
the Reflection may always *justly* be retorted  
upon yourself with greater Severity.

I had observed, after Dr. Clarke, that *Tertullian* and *Athenagoras* give (by way of *Similitude*) some handsome Explications of This Notion; that *there being in the Monar-  
chy of the Universe but One Authority, origi-  
nal in the Father, derivative in the Son;* therefore The One God (*absolutely speaking*) always signifies Him in whom the Power or Authority is original and underived. With regard to *Tertullian* you reply, that he "de- p. 82.  
" clares expressly against any such vain Im-  
" gination, as that of a Subordinate God;  
" and—says, the Divinity has no degrees,  
" being One only." I answer: The Question is not, whether *Tertullian* always speaks *con-  
sistently*; or whether he ever styles the Son, a Subordinate God; or whether that Expression be *at all* a proper manner of speaking: But the Question is, whether *Tertullian* does not frequently found the Unity of God upon the Supremacy of the Father Alone in the Go-

F. 82.

*vernement of the Universe.* Does not (1) Tertullian, in numerous Places, expressly make the *Power and Authority* of the Son *Subordinate* to that of the Father? And can *Subordinate Authority* be *Supreme Authority*? Does he not, as I have largely shown, declare that the Son *Receives* all his Power from the Father, *Acts in his Name*, was the *Minister of his Will* from the Beginning of the World, *can do nothing of Himself, in all Things is subject to and obeys the Will and Command of the Father*? And does not he, from *these very Arguments*, prove the Government of the Universe to be a *Monarchy*? But you appeal particularly to a Passage you had before cited, *in your P. 54.* Which was so little to your Purpose, that I took no notice of it *There*. But since you refer to it, as if it was of great Moment; I shall show you, that, had you rightly understood the Sense of *Tertullian*, [whose Stile is not the most easy and intelligible,] you would not have quoted That Passage upon This Occasion. The Case is plainly this: *Tertullian* is *There* arguing against *Marcion's Two Gods*; i. e. *two Supreme, underived, independent Beings*; the One of which, (the God of the Old Testament,) he supposed to be (2) of a *severe, savage, and Tyrannical Disposition*; the Other, (the God of the New Testament,) of a *kind, merciful, and Good Nature*. *Tertullian* insists on the contrary, that there can be but *One God*, i. e. (as he there expressly explains

(1) *Adv. Prax.* c. 3, 15, 22.(2) *Adv. Marc. lib. 1. c. 6.*  
him-

himself,) One (1) Great, Supreme, Unbegotten, unmade, eternal Being or Substance. By the Term (*God*) therefore, he in This Argument means the self-existent Substance invested with Supreme Power; [*Avers. Marcion. lib. I. cap. 3.*] And he urges *Marcion* with the following Dilemma. There cannot be (2) Two EQUAL Supreme self-existent Beings or Gods; because (says he) the very Notion of Supreme, excludes all Comparison and Equality: Neither can Two Supremes be UNEQUAL; for That also is contrary to the Notion of Supreme, which admits of no Diminution. Having therefore before shown to *Marcion*, [*cap. 5.*] that there could not be Two Supremes, that were Equal; He in the (3) Passage which you cite, proceeds to tell him, that he must also deny That Being to be God, (meaning the *Summum Magnum*, the Great Supreme Being or God,) whom he owned to be of a worse and inferior Nature. If now you asked *Tertullian*, whether, by His

(1) Definio —— *Deum summum esse magnum*, in æternitate constitutum, innatum, infectum &c. lib. I. c. 3. And presently after; substantiam, —— solam innatam, infectam, solam æternam, &c. c. 7.

(2) Ergo nec Paria erunt duo Summa Magna, quia prohibet disposita jam regula Summi Magni, comparationem non sustineatis: [He had argued before; Nec aliter Summum Magnum, nisi Parem non habens. And again; Quum hoc sit Summum Magnum, Par non habere. *cap. 3.*] nec Disparia, quia & alia Summi Magni regula occurrit, deminutionem non admittens. lib. I. c. 7.

(3) Deus non erit dicendus, quia nec credendus, nisi *Summum Magnum*; [Substantiam solam innatam, &c. c. 7.] —— Nega *Deum*, quem dicas deteriorem: nega *Summum Magnum*, quem credis minorem, c. 6.

Argument, he did not suppose that the Son is either [Summum Magnum] himself the Supreme, Self-existent Being, or God; or else [deteriorem & minorem,] of a lower and inferior Substance, and so not God: He would answer you, that he allowed Neither of these things; but that he supposed the Son to be a PART [Derivatio Totius & Portio] of the Supreme self-existent Substance, begotten into a Person by the good pleasure of the Father, just before the Creation of the World; and consequently that he neither thought him to be [Summum Magnum] himself the Supreme Being, or God; nor yet of an inferior, or lower Substance; but that he was the same God, in common specifick Substance (as Part of a Whole,) with [the Summum Magnum] the Supreme self-existent Being, or God. I wonder you should not have observed, that he declares this to *Marcion*, lib. 3, c. 6; and to *Praxeas* in many Places. I am not here vindicating Tertullian's Reasoning: But This is plainly his Notion. And from hence 'tis evident you either mistake or quibble, when you alledge P.82,c<sup>54</sup>. that Tertullian says, "the Divinity has no Degrees." He adds the Reason of it, [ut potest unica] as being One; viz. one (1) unbegotten, unmade, and eternal Substance, which Unity can have no Degrees. But if you ask his Notion concerning the Divine Persons; he will answer you, that they are (2)

(1) Adv. Hermog, c. 7.

(2) Tres autem non statu, sed gradu. Adv. Prax. c. 2. Again: Filium, —— nec statu, sed Gradu, aliam. ibid. c. 19.

*three in Degree*; and that the PERSON of the Son, [though his SUBSTANCE was, in His Opinion, a *Consubstantial*, eternal, and Self-existent PART of God,] was neither (1) Eternal, nor unbegotten, nor in Authority Supreme.

You allow, that “*Tertullian uses the Similitude of a King upon a Throne, and a Son administering his Father's Kingdom: But (you add) to a very different Purpose, from what We would have it serve.*” How so? “*The Objection (you say) against more Persons than One in the Godhead, as Tertullian resolves it, was, that the Authority would not be one.*” No: The Objection was, that God would not be One; That there would be Many Gods in Person, though but One Divine Substance. The words immediately preceding those you have cited, and which in your Citation you have left out, show this very clearly: “*They (2) pretend, says Tertullian, that We preach Two, and Now [since his following Montanus] Three Gods; but that They themselves are worshippers of the One God.*” You go on: “*The Similitude [of a King and his Son] is pertinent to shew, how the Authority or Government may be One, in the Hands of several Persons:*” And therefore, (you shou'd have added,) 'tis pertinent to shew, how, in the Monarchy of the Universe, according to

(1) Fuit Tempus, cum Filius non fuit. *Adv. Hermog. c. 3.*

(2) Itaq; duos, & Tres jam jactitant à nobis prædicari; se verò un ius Dei cultores præsumunt. *Adv. Prax. c. 3.*

Dr Clarke's Argument, *the Authority of the Father and Son being One, Original in the Father, derivative in the Son*, therefore there are not *Two Monarchs*; but *The One Monarch*, absolutely speaking, must needs be *He only*, in whom *A lone the Authority is original and underived*. For This only, and no Other, was the very Purpose, for which the Doctor cited *Tertullian*. If *One Authority* may be exercised by several Persons, in Subordination to *one Head, one Original*; and so there be, absolutely speaking, but *One (1) Monarch, One Governour*; then evidently Dr Clarke, by showing that there is but *One Authority, original in the Father, and derivative in the Son* who exerciseth it in Subordination to the Father as his *Head*, [*the Head of Christ is God, 1 Cor. 11, 3 ;*] cannot be said to assert more Gods than *One*.

2. 83.

But *Tertullian*, you say, argues that the *Father and Son* are "*One God*," with respect to "*Unity of Substance*." He does indeed so argue. And yet he does not mean (as you do) that the Son is as much *The One Supreme God*, as the Father himself; but that the Son is a *PART* of the Father's Substance, and exercises the *Father's Authority*. He argues, that where there is but *One Original of Authority*, tho' exercised by never so many Subordinate Persons, there is yet but *One King or Governour*, and consequently but *one God*. He

(1) Proinde illius esse *principaliter*, à quo communicatur in filium. *Adv. Prax.* c. 3.

does

does not argue, as you do, that because the Son is *King exercising the Father's Authority and Power*, therefore the *Monarchy* is destroyed, and there are *Two Kings*; but on the contrary, that the *Monarchy* is therefore preserved, because the Son *derives both his Substance and Power from the Father*, and administers the Kingdom committed to him according to the *Will of the Father*, and will in the *End of the World* (as the Apostle says) deliver it up again to the Father (1). Again: Tertullian, expressly contrary to what you p. 33. suppose, argues that the *Administration* of the divine Government by Myriads of Angels, makes it to be yet but (2) one *Monarchy*, in which there is but One *Monarch*, One *God*. Lastly, *Unity of Substance* (as I have before observed) can only make One *Substance*; it can never make two *Supreme intelligent Agents*, two equally *Supreme Monarchs of the Universe*, not to be *Two Gods*.

You next observe upon Athenagoras, that he "resolves the *Unity of Godhead*, into *Unity of Substance and Original*." But why do you thus confound different Things? as if *Unity of Substance*, and *Unity of Original*, was the same thing? when you your self expressly own, that though the Son be *Consubstantial*, yet the *Father only* is the *Root, Fountain, or Original of All*. Secondly; you observe that "Athenagoras makes the *Holy Ghost* to be a p. 84

(1) Adv. Prax. c. 4.

(2) Ibid. c. 3.

“ Substantial Emanation from the Father, as “ Light from Fire.” His Notion in This particular, as I have already shewn you, (*Above*, p. 105,) is expressly condemned both by (1) *Justin Martyr*, and (2) *Athanasius* Himself. *Justin*, speaking concerning the Generation of the Son, (and “ the Reason,”  
p. 84. you say, “ is the same” for the *Holy Ghost*;) observes very distinctly, that the Son is not rightly compared to *Light* emitted from the *Sun*, but to *One Fire* lighted from *another*, without any *division, ascession, diminution, or alteration* of the First.

Your next Observation is right indeed, and most directly overthrows your whole Hypothesis. You say: “ The common Answer [of the Fathers] to the Charge of Tritheism or Ditheism, was, that there is but One Head, Root, Fountain, Father of All; not in respect of Authority only, but of Substance also. — This was the concurrent Sense of all in general; and into this chiefly, they resolved the Unity of Godhead.” If This be true, as I have fully (3) proved; why should

(1) *Dial. cum Tryph.* p. 120. See Dr. Clarke's Reply to Mr. Nelson, p. 158.

(2) *De Synod. Nic. Decret.* Tom. 1. Fol. 259.

(3) *Above*, P. 17, 31. It was the first Article of all the Ancient Oriental Creeds, “ *I believe in one God, the Father Almighty!*” And thus the *Nicene Creed* expresses it. The Apostolical Constitutions say, that Christians, forsaking the Madness of Polytheism, fly to the True Monarchy, viz. τῷ παντοκράτορι Σῷ Δῇ Ιησῷ χριστῷ, to the Almighty God, through Jesus Christ. lib. 5. c. 15. Hence the Father is, *Unus & Solus verus Deus;* μόνος θεός παντοκράτορ. *Ei; καὶ πέντε οἱ παντοκράτορες;* *Unus Solus Deus*

Should we dispute any longer? For if the *Unity of the Godhead*, as you here expressly and very truly assert, is to be resolved into *one Head, Root, Fountain, and Father of all*; 'tis demonstration that the Son, who, you own, is not the *Head, Root, Fountain, and Father of all*, cannot be himself *That One Supreme God*, which is the *Father, Head, Root, and Fountain of All*; how *undivided* foever you suppose them to be, as to their *Metaphysical Substance*. So that your own Hands have entirely destroyed your own Scheme. And to say presently after, that the Antients did not exclude the Son from being One God p. 851 with the Father—in *PERFECTION*; i.e. did not exclude the Son from being the *Head, Root, and Fountain of all*, (if these things be any instance of *Perfection*;) only shows how natural it is for you (as the unavoidable Consequence of your Notion,) to run into perpetual Self-contradiction. Sometimes the *Unity* with you, is *One Substance*; and you call it *individual*, and *same*, and *numerical* or

*Deus Omnipotens*; in *Irenaeus*, *Clem. Alexandrinus*, *Novatian*, and all the Antients. See Dr. Clarke's *Script. Doctr.* p. 213,—230, *Edit. 2d.* I shall here add only two or three Observations from *Eusebius*. “The Father, says he, is the Lord and God “of the Son; therefore all religious Knowledge centers (*εἰς* “*πλὴν ἀρχὴν, καὶ εἰς ἣν θεόν,*) in one Original, and in one God:” *Dem. Evang. lib. 5. c. 8.* “The Father is the *Original* of the “Son; Therefore the Church believes in One God, the Fa-“ther Almighty; and in our Lord Jesus Christ:” *De Eccles. Theol. lib. 2. c. 6.* See also *c. 7*, throughout. Again: Upon *John 17, 3*; “He therefore (*the Father*) is The True God, “(*ὁ εἰς μέρος,*) the One only God, and there is no other be-“sides him:” *ibid. c. 22.* Again: “He only is the One God “and Father of our Lord Jesus Christ:” *ibid. lib. 3. c. 6.*

iden-

identical Substance ; Which is perfectly the Salellian Notion and Language ; ἐν οὐκέτι πονηρού, μία ὑπόστασις, One Subject, Suppositum, or Hypostasis, as you yourself explain it. At Other times 'tis only undivided Substance ; homogeneous Substance and inseparability ; that is, Substances not separated, but united. But then, least three distinct intelligent and equally Supreme Agents, should be thought to be Three Supreme Gods, howsoever undivided in their Substances ; you are compelled by the Force of Truth to own, that the Antients, both *Ante-nicene* and (1) *Post-nicene*, placed the

p. 351,  
391.

p. 84.

(1) This, Athanasius frequently declares : μόνος ἀγέννητος, καὶ μόνος τηγάν θεότητος, διὰ τοῦτο — αὐτὸς εἶται μόνος θεός : " He [the Father] is Alone Unbegotten, and He only is the Fountain of Divinity; therefore he is the Only God." *Contr. Sabell.* By which Reasoning it follows, that because the Son is begotten, and is not the Fountain of Divinity, therefore he is not the Only God. Τυπάτο δ' αὐτὸς ὁ ἡμεῖς λόγος, εἰς τὸν μὲν θεόν, εἰς δὲ τὸν υἱὸν καὶ πνεῦματος ἀναφέρομέντα. " In my Opinion the Unity of God may be preserved, by referring back the Son and Spirit to one Original Cause." *Greg. Naz. de Theol.* Hilary's words, on the 17th Article of the Council of Syrrium, are also very remarkable : In eo quidem maximè non comparatur, nec Coequaliter filius Patri, dum Subditus per obedientiae obsequiam est, — dum mittitur, dum accipit, dum in omnibus Voluntati ejus, qui se misit, obsequitur. — Deus unus est ; & Subjectio filii docetur & Dignitas, — ut sit patri & obsequio subjectus & nomine. " The Son, in This respect principally, is not compared nor equalled with the Father ; in that he is *subject* and *obedient* to him, is *Sent* by him, *Receives* from him, *obeys* in all things the *Will* of Him that sent him. — God is One ; and we teach both the *Subjectio* and *Dignity* of the Son, — so that he is *Subject* to the Father both in *Obedience* and *Title*." And again : Auctoritate innascibilitatis, Deus unus est ; " He is the *One God*, by the Prerogative of being *Unbegotten*." p. 236. And indeed I cannot find that any even of the *Post-nicenes* of the 4th Century, ever stiled the Son absolutely (οὗτος θεός) *The One God* ; or said that he was *Equal* to the Father in *Authority* and in

All

the Unity of the Godhead in “One Head, “Root, Fountain, and Father of all :” and this with respect to Authority (the very and only Thing insisted on by Dr. Clarke,) as well as to Substance. Had you rested here, the Controversy (for Me) had been at an End. But in This point you never continue long consistent with your self.

You add : The Fathers “believed God to be p. 84.  
 “a word denoting Substance, not Dominion  
 “only : And one Divinity, θεότης, was, with  
 “Them, the same thing as One Divine Sub-  
 “stance.” I answer : The word, God, evidently never signifies either Substance only, or Dominion only ; but always Him whose the Substance and whose the Dominion is. And p. 84, 85.  
 the Term, θεότης; like ἀνθρωπότης, and all other abstract words of the like formation ; always signifies (1) Divine Dignity and Authority. It does so in (2) all the Places you  
 your p. 85, &  
 394.

All Perfections. A Superiority both of Original and Authority, they all, I think, unanimously own'd, though not always very consistently.

(1) Θεότητος τὸ θεῖον. Orig. c. Cels. l. 5. Μετοχῆς τὸ ἔκεινος θεότητος θεοτοιχίμενον. In Job. p. 46. Τοῖς λοιποῖς θεοῖς [speaking of Angels] διάκονον εἶναι τὸ θεότητος τὸ θεῖον λόγον, p. 47. Μετέχοντας [speaking again of Angels] τὸ θεότητος ἀνθρώπου. Contr. Cels. lib. 7. Αγγέλων ἵερερχον δυνάμεις τὴν θεότητα. In Job. p. 218. Οὐ μὲν πατήρ πατρὸν θεότητον, [speaking of the Authority communicated from the Father to the Son, and from the Son to the Angels ;] In Job. p. 47. Θεὸς ἐνεργῶντα δηλοῦ, θεότης ἡ ἐνέργειαν. Greg. Nyss. Epist. ad Ablab.

(2) In the Passage you cite of Melito from Dr. Cave, θεότης is expressly opposed to ἀνθρωπότης. In That cited from Dr. Grabe, ’tis θεοῦ λόγος θεότητα. In One of the Passages of Origen you refer to, ’tis τὸ θεότητα τὸ θεῖον. In another, ’tis τὸ ἀνθρωπότητα — τὴν θεότητα. In a third, ’tis οὐτὶ θεότης, εἰκὼν τὸ ἀληθεῖν θεότητον.

your self appeal to for the contrary, excepting the single Passage of that dubious Author *Hippolytus*. And had it been frequently used to signify the *Substance of God* or *God Himself*, still it would have been only in a figurative way of speaking; in such a manner as we sometimes say, *The King's Majesty*, meaning the *King himself*; or as, in a Rhetorical sort of Expression, we sometimes say, *Humane NATURE*, instead of, *Men*; or *the Divine NATURE*, instead of *God*. But to confound these things in strict and argumentative Speech, as you continually indeavour to do, is making all *Language Useless*.

P. 84, §5. Your misrepresentation of several Other Ancient Writers in this place, I pass over; having before considered them at large. Concerning *Juslin*, See above, p. 121, 129. Concerning *Tertullian*, See above, p. 55, 77. Concerning *Novatian*, See above, p. 53. Concerning *Lactantius*, See above, p. 55, 63, 86. And to what you offer (p. 86.) concerning *Eusebius*, See above, p. 89, 150. I shall here add only this Observation; that, whereas you say "the Sabellian singularity" is "making the Godhead μονοπρεπῶς one single Hypostasis;" the contrary is notoriously true, that the *Sabellians* supposed God to be μία ὑπότασις τριπρεπῶς. Wherein you differ from them no

*Geōrgei*. The rest are easy to be understood from what I have here said, and by comparing them with the Passages above cited. In all the Places you refer to of *Eusebius*, *Geōrgei* plainly signifies divine Glory and Dignity; and in the *Last* of them, 'tis expressly opposed to *ἀπότομη*.

other-

otherwise, than in perpetually contradicting your self. And in this very Passage, by supposing πρότων and *bijposta's* to mean the same thing, you manifestly contradict all Primitive Antiquity.

I proceed now to consider the Reply you make to a Question I proposed, *viz.* Whether Herod the Great was not King of Judea, tho' the Jews had no King but Cæsar? and whether there were more Kings of Persia than one, tho' the King of Persia was King of Kings? The Reader cannot but observe, that you were much perplexed with the Question; and saw no way to answer to it, 'till you had first mis-represented it. Putting therefore the words (*WHEN* the Jews,) instead of my Words (*THO'* the Jews;) you answer, that *Herod was not King of Judea; for he had been dead above thirty Years BEFORE*. Before *What?* Before the Jews were under Cæsar? Was not Herod invested with the Title of *King of Judea*, by *Augustus Cæsar*? and was not yet *Augustus Cæsar* the only King of the Jews? Had they then any King but Cæsar, to whose Supreme Dominion both *They* and *Herod* were subject? But you insist upon it, that *One King under another King, are two Kings; and God Supreme and Subordinate make Two Gods.* I answer, in the words of Scripture: Christ f. 88. is *Lord of Lords*, and yet *To Us there is but One Lord, even Jesus Christ.* And God, is *God of Gods*; and yet *To Us there is but One God, even the Father, of whom are all things; and not Many Gods.* And God our Saviour saves us through Jesus Christ our Saviour, Tit.

P. 88. 3; 4, 6: and yet they are never called *Two Saviours*. At last therefore you are reduced to This: If they are not so, “*They should not be so called* :” That is, The Scripture (you think) has used such Expressions as *ought not* to have been used.

### QUERY VI.

*TEXTS, proving an Unity of divine Attributes in Father and Son, applied*

*To the one God.*

Thou, even Thou only knowest the Hearts of all the Children of Men, *1 Kings 8, 39.*

I the Lord search the Heart ; I try the Reins, *Jer. 17, 10.*

I am the first, and I am the last, and besides me there is no God, *Isai. 44, 6.*

I am A and Ω, the beginning and the end, *Rev. 1, 8.*

King of Kings, and Lord of Lords, *1 Tim. 6, 15.*

The mighty God, *Isai. 10, 21.*

*To the Son.*

He knew all Men, &c. *Job. 2, 24.* Thou knowest all Things, *John 16, 30.* Which knowest the Hearts of all Men, *Acts 1, 24.*

I am he that searcheth the Reins and the Heart, *Rev. 2, 23.*

I am the first, and I am the last, *Rev. 1, 17.*

I am A and Ω, the beginning and the end, *Rev. 22, 13.*

Lord of Lords, and King of Kings, *Rev. 17, 14.—19, 16.*

The mighty God, *Isai. 9, 6.*

*Isai.*

Lord over all, Rom. 10, 12.	He is Lord of all, Act 10, 36. Over all God bles- sed, &c. Rom. 9, 5.
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*Whether the same Characteristicks, especially such eminent ones, can reasonably be understood of two distinct Beings; and of one Infinite and Independent, the other Dependent and Finite?*

*Answ.* THE Answer to this Query, is. p. 82.

**T**1st, If the Characters being the “*Same*” and so “*Eminent*,” be a Reason why they cannot be understood of “*Two*;” they can no more be understood of *Two* distinct Persons, than of *Two* distinct Beings. Because, being all of them *Personal Characters*, they are, when understood of *One*, understood not of the *Being*, but of the *Person*. 2dly, But indeed the Characters are none of them the “*same*:” Because Powers *derived* and *underived* are no more the “*same*,” than the Persons are, to whom they respectively belong. 3dly, As to the invidious insinuation couched under the words “*finite*” and “*infinite*;” I answer, that We set no other Limitations to the Perfections of the Son of God, than the Scripture *expressly* sets by declaring them to be *derived* from Another. You yourself acknowledge, that the *Perfections* and *Powers* of the Son, are none of them *enoriginate* or *underived*. If before Self-existence be Any *Perfection*; and if the *Perfections* and *Powers* of the Father, can by no other Argument be de-

demonstrated to be absolutely (in the strict and metaphysical Sense) *infinite*, but from the consideration of their being *original and un-derived*: then *you yourself* deny the Son of God to be *infinite*, in the same sense wherein you charge *Us* with denying him to be so. And if acting in all things *according to the Counsel of his Own Will*, be *Greater* than acting in all things according to the *Will of Another*: then *you yourself* do not ascribe *ALL* Perfections to the Son of God. *A truly*, As to the Terms, *Dependent* and *Independent*. The *Dominion or Authority* wherewith the Son is invested, is always in Scripture represented as *Depending* on the Father. The *Being* of the Son, we do not suppose to be in any other Sense *dependent*, than is implied in the *Notion* of *being Begotten*, which the Scripture teaches, and *which generation* the Primitive Writers unanimously understand to have been by the incomprehensible *Power* and *Will* of the Father. Which yet no more implies the Son to be a *precarious* and *mutable* Being; than those Perfections of God, his Power, Justice, Goodness, Veracity, and the like, (the *Exercise* whereof always implies the Notion of *Action*, and consequently depends wholly upon the *Will of the Agent*,) are therefore more *precarious* or *uncertain* in their Effects, than those Other Perfections (which imply in them *nothing of Action*, and consequently have No Dependence on the *Will of the Agent*,) such as Eternity, Omnipresence, Omniscience, and the like.

In

In your Defense of this Query, you alledge, that “*the Characteristicks applyed to the one true God, are applied likewise to the Son:*” and that we cannot “*know Who or What the one God is, but by such distinguishing Characters as are given of him in Scripture;*” which yet “*are equally applied*” to the Son, &c. I answer: No distinguishing Character of the One Supreme God, is ascribed to the Son in Scripture. His Characteristicks are: (*εἰς θεὸν καὶ πατέρα παύτων,*) the one God and Father of all, who is above All. One God, the Father or First Cause [*εἰς τὸ πάντα,*] Of or from whom are all things: and, For whose Pleasure [by whose Will and Command] all things were created. [*Τὸν ἄντερ,*] the Highest. [*Κύριον θεόν (τὸ) πατέρα παύτων,*] The Lord God Almighty. The God and Father of our Lord Jesus Christ. The God of our Fathers, who sent his Son, &c. and who Gave him all Power both in Heaven and Earth, &c. These Characteristicks are evidently distinguishing and incomminicable; and necessarily denote the First Cause and Original of All things, even Him who Alone has All Perfections and All Dominion absolutely in and of himself, original, underived, and independent on Any.

But “*Divine Attributes (you say) belong to each Person.*” You ought to have said,

(1) See above, p. 16. and below, on Query XXVII, towards the End.

P. 91. the same Attributes and ALL of them. And then I ask; Is it No Perfection, to be absolutely The First Cause and unoriginate Fountain of All Perfections and of all Power? But "the word, Self-existent," (you say) "should be understood Negatively." That is; The Ground and Foundation of all Perfection, is a mere Negation. And are you really so ignorant, as not to see; that, in like manner as the word, infinite, according to the grammatical composition of it, is merely negative; and yet when we say, God is infinite or immense, the idea is not a bare Negative, a mere Negation of Bounds, but denotes the Positive Greatness of That whose Existence is declared to be immense: so, though the word, unoriginate, according to the grammatical composition of it, is negative; yet the Thing intended to be expressed by it, is of all Others the most real and positive? [ See this Matter largely and distinctly explained, in the Modest Plea, &c. pag. 215, &c.]

P. 89, 90. Accordingly, the Scriptures you refer to, do plainly enough, either in the Words themselves, or in their connexion, distinguish between derived and underived, between originated and unoriginate Perfections. The Father is The Searcher of Hearts, Absolutely. The Son saith; I am He that searcheth the Reins and the Hearts, and I will give unto every one of you according to your Works,

Works,—even as I (1) received of my Father, Rev. 2; 23, 27: Which last Words you conceal from your Reader. The Father, is The First and the Last, which Is and which Was and which is to come, the (2) Almighty. The Son, is The First and the Last, which Liveth and was Dead, and is alive for evermore, Rev. 1; 17, 18: Which latter words you again conceal from your Reader. The Father, is The mighty God, absolutely. The Son is He, whose Name shall be called Wonderful, Counsellour, The Mighty God, [Μεγίλης βελῆς Ἀγέλης, The Messenger of his Great Counsel or Covenant,] [πατὴς τῆς μέλλοντος (3) αἰώνος, The Father, or Lord, of the Age to come,] Is. 9, 6: All which, you conceal likewise from your Reader. The Father, is Lord of All, absolutely: The Son is Lord of All, but He is excepted who did put all things under him. What ground now had you here to say, that P.90,92.

(1) Τὸν κύριον Ἰησοῦν, τὸν τῷ παντοκρατορικῷ θελήματι ἐπίσκοπον τῆς καρδίας ἡμῶν. The Lord Jesus, who, by the Will of the Almighty, is Inspector of our Hearts. Clem. Alex. Strom. 4. Thus He elsewhere stiles the Son, θέλημα παντοκρατορικόν, and ἀγαθοῦ πατρὸς ἡγαθὸν βελῆμα. p. 309, and 647, edit. Oxon. The Absurdity of supposing him to know things by his own Will, (as if Knowledge was an Act of the Will,) has been shown by Dr. Clarke, Script. Doct. p. 294, 2d. edit. The Instances you alledge to the contrary, (Sermons p. 266,) are very absurdly applied. *Dens omnipotenti voluntate fecit, &c.* Does not the word, fecit, imply Action? And the other Passage likewise, ὁ Θεὸς περιέχει τῇ βελήσει τὸ πᾶν, does not signify (as you would have it) that God is Omnipresent or Omniscient by his Will; which is highly absurd; but that God's Active and Governing Wisdom pervades the whole Universe.

(2) See below, on Query XXVII, towards the End.

(3) When Clemens Alex. stiles the Son πατὴρ αἰώνος, p. 112, edit. Ox. 'tis plain it should be read πατὴρ αἰώνος.

"the distinguishing characters" in these Texts,  
 "are Equally applied to Two?" that "the  
 Expressions are equally general, and, seem-  
 ingly at least, Equally extensive?"

P. 91, 92. You blame me, for saying, the Son has all  
 "communicable" Divine Powers derived to  
 him; and you "contend they are strictly Di-  
 "vine, and therefore incommunicable to any  
 "Creature:" And you find fault with me for  
 mentioning a "subordinate Sense, &c." I an-  
 swer: How far any of the Powers mentioned  
 in the Texts referred to, could or could not be  
 possibly communicable to any Creature; does  
 not become Us to presume *certainly to know*.  
 But that they are *actually communicated* to the  
 Son of God, and that they cannot possibly be  
 at all *communicated* to The One Supreme God,  
 is as evident as any thing can be. If there-  
 fore the Son's having *divine Perfections* in a  
 "subordinate Sense," is "the same as to say  
 "they belong not to him at all;" then, by  
 your own Argument, he can have *no divine*  
*Perfections at all*: For a *begotten or derived*  
 Person, evidently can have nothing *of himself*.

P. 94. Upon that Text, Matt. 28, 18, you do not  
 deny that all Christ's Power was *GIVEN* to  
 him. Only you think he was "Lord over all,  
 "long before his Resurrection;" because "by  
 "him all Things were created, Colos. 1:16, 17.  
 "And he laid the Foundations of the Earth,  
 "Heb. 1, 10. Was God, before the World was;  
 "Joh. 1, 1. And when he came into the World,  
 "he came unto his own; Jo. 1, 11." Now  
 here;

here; though I think it not of moment in the main question between us, to dispute at what Time All Power both in Heaven and Earth was given to our Lord; yet 'tis observable, the Texts you alledge concerning our Lords pre-existent State, do not prove his having at That Time a Throne or Kingdom or Power of Judgment. Col. 1; 16, 17, does not represent him as the Person for whose Pleasure, but by whose ministration, all things were created. And the same is evidently the meaning of Heb. 1, 10; as appears from ver. 2, By whom He made the Worlds. For the Work of Creation being manifestly, both according to Scripture and the (1) concurrent Sense of all Antiquity, an Act of Ministration in the Son to the Will of the Father; 'tis clear to a Demonstration, that the Right of Dominion was originally His Only, whose the Power of creating Originally was, and for whose Pleasure all Things were created, Rev. 4, 11. In like manner, Job. 1; 1, 2, The Son was the God, not Of or From whom, but By or Through whom were all things; the Word, the visible Person, the Schechinah or visible Representation of the Invisible God; who from the Beginning appeared in the Old Testament under the Title of God, the Angel of the Lord: Who in the fulness of Time was made Flesh, and came unto his Own, [either to Mankind in general, or to the People of the Jews, whom he had

(1) See above, P. 6, 19, 186, 187.

all along conducted in a peculiar manner,] and was rejected by them, and bumbled himself even unto the Death of the Cross, and rose again, and was highly exalted to the right Hand of God, and had Then All Power given him both in Heaven and Earth. 'Tis remarkable therefore, that through the whole New Testament, the Throne and Dominion and Kingdom and Worship and Power of Judgement ascribed to Christ, is never once ascribed to him upon account of his Part in the Work of Creation, or of his having been originally in the Form of God; but always upon account of his having bumbled himself unto Death: Mat. 28, 18. Eph. 1; 20, 22. Phil. 2; 8, 9, 10. 1 Pet. 3, 22. because he is the Son of Man, Joh. 5; 27, 22, 23. because he had purged us from our Sins, Heb. 1, 3. because he was the Lamb of God, and redeemed us to God by his Blood, Rev. 1; 5, 6. and ch. 5; 9, 12, 13. 'Tis remarkable, that the Descriptions of the Word in the Old Testament, always represent him as the Angel or Messenger of God's Will; and that he is never, in his Own Person, said to have a Throne, or Kingdom, but only in the Prophecies of his coming in the Flesh. Thus Dan. 7; 13, 14, I saw in the Night Visions, and behold one like the Son of Man, came with the Clouds of Heaven, and came to the Antient of Days, and they brought him near before him; And there was Given him Dominion and Glory and a Kingdom, that all People, Nations and Languages, should serve him: His Dominion is an everlasting

lasting Dominion which shall not pass away, and his Kingdom that which shall not be destroyed. Thus *Isaiah* likewise foretold : Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulders, &c. ch. 9, 6. And that the same Person, who had been in the Form of God, as being the *Shechinah* or visible Representative of God's invisible Glory, and the Declarer and Executor of his Will under the Old Testament, did Receive That Dominion and Power of Judgment with which he is now invested, and was made *Heir* and *Judge of all*, after his Resurrection from the Dead ; is clearly declared by *St. Paul*; Who tells us, (*Philip.* 2; 6, 7, 8, 9,) that, being in the Form of God, [εἰχε παραγμὸν ἡγεμονίαν] he did not claim to be [honoured] as God, [\* αὐτὸν ἐκένωσε] but emptied Himself [of that glorious Form,]

\* In your Sermons (p. 161, 163,) you contend that the word, ἀλλὰ, may literally and grammatically be thus rendered: *He thought it not Robbery to be Equal with God*, “ but “ *Notwithstanding*” *made himself of no Reputation*. And you alledge many Instances, where you think it is so used. But all your Instances shew great *inattention*. For, ἀλλὰ, is never taken in That Sense, when 'tis used as an *Adversative* to a preceding, &c, in the *Same* period, (which is the Case in this Text;) but only when 'tis placed as a *Corrective* at the Beginning of a *New Period*. In *every one* of your Instances, either the word, ἀλλὰ, does not signify (*Notwithstanding*;) or it begins a *New Period*. Which is plainly the Case even in *Gen. 40, 15*, (the *only* Instance which, for want of being rightly pointed, can even to a hasty Reader have any *Appearance* of being to your Purpose.) But it cannot possibly be the Case in *This Text*; because then the words which you render, *thought it not Robbery to be equal with God*, would themselves be the example proposed in the foregoing Verse to the imitation of Christians.

and took upon him the Form of a Servant, and became Obedient to Death, even the Death of the Cross: Wherefore God also hath highly (1) exalted him, and (2) Given him a Name, &c. Exalted Whom? Was it not plainly That Person, who had been in the Form of God, and emptied himself, &c? To the same Purpose, the Apostle again; God hath in these last Days spoken unto us by his Son, whom he hath appointed Heir of all Things, By whom also he made the Worlds, Heb. 1, 2. Here, most evidently, the same Person and no other, By whom God made the Worlds, is the Person whom he hath Now appointed Heir of all Things. Ver. 3, who being the Brightness of his Glory, and the express Image of his Person; WHEN he had by himself purged our Sins, sat down on the right Hand of the Majesty on high. Then it was, that God said unto him, Thou art my Son, this day have I begotten thee, ver. 5. Then it was, that God commanded, saying, let all the Angels of God worship him, ver. 6. Then it was, that he said, unto the Son; Thy throne, O God, is for ever and ever; — thou hast loved righteousness, — therefore God, even Thy God, hath anointed Thee, &c. ver. 8, 9. Then it was, that All Power was Given unto

(1) In your Sermons (p. 178, 179.) you most absurdly interpret God's highly exalting of Christ, in the same Sense as Men in their Prayers highly exalt God.

(2) Here also you most absurdly (in your Sermons p. 180.) so interpret this Phrase (*ἐξαπέστειλον, Given him a Name;*) as if it could signify extolling and magnifying, in such a Sense as Men extoll or magnify God.

him in Heaven and in Earth, Mat. 28, 18.  
And that all things were put under his Feet,  
Eph. 1, 22.

To all this, "Nothing (you say) is more P. 96.  
"easy than to answer, that the Word was from  
"the Beginning Lord over all; but the God in-  
"carnate, or God Man, was not so, 'till after  
"the Resurrection. Then he Received in That  
"Capacity, what he had ever enjoyed in ano-  
"ther." But This Distinction I no where  
find in Scripture. Our Lord mentions indeed  
the Glory which he had with the Father before  
the World was; and the Scripture declares, that  
By Him God made the Worlds. But when he  
says, All Power [Judicial Power] is given unto him in Heaven and in Earth: and that the Job. 5;  
22, 23, 27. Father judgeth no Man, but hath Committed all Judgment to the Son; that all Men should honour the Son, even as they honour the Father: This giving him Authority to execute Judgment, is (he tells us) Because he is the Son of Man. He does not say, 'tis given to Part of Him which is the Son of Man; but to Him, because He is the Son of Man. I no where find (nor do you endeavour to show me) in Scripture, any thing Given to or Received by Christ, or any thing ascribed to him, but what is applyed to his whole Person, the Word made Flesh. The Scripture does no where  $\lambda\alpha\mu\pi\tau\eta\pi$  divide or distinguish him (as Cerinthus did) into more Persons than One. The Sense of the Similitude of Hermas which you cite, would have been very evident, if you P. 97. had

P. 99.

had shown your Reader the Author's own *Explanation* of it, *Sect. 6.* where he tells you expressly, that by *the Servant* in That Similitude, he meant the *Body or Flesh*, in which God placed [spiritum Sanctum] the *Holy Spirit*, which (according to *Him*) was the *Son*. This *Servant or Body*, because it was *chaste and obedient to the Spirit, and kept the Commandments of God*, he tells you, was made *Co-Heir with the Son*. I have set down *Hermas's Words* at length in the (1) Margin. *Novatian* in like manner, in the place you cite, says that *the Word, the Son of God, descended from Heaven without Flesh, that by having assumed Flesh, he might ascend thither The Son of Man, into That Glory which (being the Word) he possessed before the World was*. This is clearly the *Sum and true Sense* of that *Latin* passage of *Novatian*, which if you had rendred into *English*, you could no way have made it seem to be for your Purpose, without either so expressing it as to make the *Son of God* One Person, and the *Son of Man* another; or supposing the *Glory* which Christ had *before the*

(1) —— Illum Spiritum Sanctum qui *infusus* [MSS. C. & Angl. *creatus*] est omnium primus, in *corpore* ——: Hoc ergo *Corpus*, in quod deductus est *Spiritus Sanctus*, servivit illi *Spiritui*, recte in modestia ambulans & castè, neq; omnino maculavit *Spiritum illum*. Cum igitur *corpus* illud paruisse, &c. —— fatigatum *Corpus* illud, &c. —— Advocavit ergo filium & nuncios bonos, ut & huic scilicet *Corpori*, quod servivit *Spiritui Sancto* sine Querela, locus aliquis consistendi daretur, ne videretur Mercedem servitutis suæ perdidisse. [This was being filio cohæredem, *Sect. 2.*] Habes & hujus Similitudinis Expositionem. *Similit. 5. Sect. 6. P. 105, 106. Edit. Cot.*

*World was*, to be the very same with *That Authority and Power of Judgment*, wherewith, the Scripture says, he was invested *after and upon account of his Humiliation and Resurrection from the Dead*. But whether the Opinion of these Authors be right, or not, in *This particular*; is of no importance to the main point in question between us. I shall only observe here by the way, that *That Expression of Hermas*, to be *Co-Heir with the Son of God, Co-Heir with the Divine Nature*, in your Sense of the Phrase, would be very absurd. As if the *Divine Nature*, or *The One Supreme God*, could in any sense be *Heir of any Thing*. How much better is the Expression of St. Paul; *Heirs of God, and Co-Heirs with Christ*, Rom. 8, 17?

To a spurious Passage you cite from *Hippolytus*,<sup>P. 89.</sup> I oppose a genuine one out of *Irenaeus*; to show you, that in his Opinion, an additional Power and Glory was given to the *Word* upon his *Incarnation and Resurrection*. “(1) The Lamb—that redeemed us with his Blood, Received Power over all Things, when the Word was made Flesh; that as the Word of God had Power in Heaven, so also he might have Power in Earth, because he was a just Man;—and that he might also have Power over those Things which are under the Earth, being made the First-born from the Dead.”

(1) Lib. 4. c. 37. See the place cited above, p. 95.

## QUERY VII.

*Whether the Father's Omnipotence and Eternity  
are not one and the same with the Son's; le-  
ing alike described, and in the same Phrases?  
See the Texts above, p. 222.*

*Answ.* **K** Nowledge and Duration derived  
P. 100. from Another, however unlimited,  
are neither “One and the same” with Un-  
derived: nor can they be in All Respects  
“alike described, and in” All “the same  
Phrases.” For, to be in Some Respects  
“alike described, and in” Some of “the same  
Phrases;” is common to Many things with  
many things. This therefore is a Quibble, un-  
worthy indeed of a Scholar.

This is a clear and distinct Answer to your  
Query. But I observed further:

First, with regard to the Attribute of Om-  
niscience; that (whatever really be or be not the  
Absolute Extent of the Son's Knowledge, yet)  
r. 59, & these Texts which you refer to, [Joh. 2, 24,  
20. He knew all Men. 16, 30, Thou knowest all  
things. Acts 1, 24, Which knowest the Thoughts  
of all Men; supposing this Text to be meant  
of Christ. Rev. 2, 23, 27, I am He which  
searcheth the Reins and Hearts; And I will  
give——; even as I received of my Father:  
Which last words you ought not to have  
wholly omitted.] These Texts, I said, may  
very possibly be understood to mean only  
“That Relative Omnipotence communicated  
to the Son from the Father, by which he  
“knowes

"knows all things relating to the Creation and Government of the Universe?"

To This you reply : "Were it not better P. 102.  
"to say plainly, that he is not Omniscient, than  
"to speak of a relative Omnipotence, which is  
"really no Omnipotence?"

Observe, I beseech you, in what manner this Question of yours treats the Scripture. When our Lord told his Apostles that the Holy Ghost should teach them All Things, and guide them into all Truth, Joh. 14, 26; and 16, 13: had he not better have said, that he should NOT teach them all Things, and NOT guide them into all Truth? And when St. John says, that Christians know All Things, 1 John. 2, 20; had he not better have said, that they know NOT all Things? And when St. Paul said, I can do All Things, Philip. 4, 13; had he not better have said, I CAN NOT do all Things? And when our Saviour says, Of that Day and Hour knoweth no Man, [εδεις, no one,] no not the Angels of Heaven, but my Father only, Mat. 24, 36; neither the Son, but the Father, Mark. 13, 32; Had he not better have said, The Son doth know it? But these Texts you say, are "plainly meant only of the humane Nature." P. 101. And will you indeed stand to it, that Human NATURE, or Any NATURE, can with any sense be said either to know or do any thing? Or, when you say, the Human NATURE of Christ; do you mean his Human PERSON; which is directly the Doctrine of Cerinthus, as is very largely set forth by Irenaeus? How incomparably better is the Com-

Comment of *Irenæus* upon these Texts, cited at large by Dr. Clarke in his *Script. Doctr.* on *Mar. 13, 32.* Which Passage of *Irenæus*, you take great pains, in several Pages together, to render confused and unintelligible.

P. 102—  
109.

To all which, it will be an abundant Answer, barely to repeat the *Passage itself*; with the *Occasion* and *Manner* of its being introduced. Premising This Observation only, that you are directly inconsistent with yourself, when you tell us that the Text, “*Mark 13, 32, is Plainly meant only of the Human Nature,*” (though the Text speaks not at all of a *Nature*, but of a *Person*;) and yet that *Irenæus*, commenting upon That Text, “*is to be understood of the Almighty, in what he says;*”

P. 104.

and that “*what he said, was meant of the Almighty, or Divine Nature, as such.*” Now The *Occasion* of the Passage we are speaking of in *Irenæus*, was this. The *Gnosticks*, and particularly the *Valentinians*, had pretended to a Knowledge Superior to any of the Apostles; and that they understood all the deepest and unrevealed Mysteries of God; and could even explain the *Manner* of the (1) Generation of the Word or Son of God. To take down this proud Conceit of their Knowledge,

(1) Propheta quidem ait de eo, *Generationem ejus quis enarrabit?* & (*If. 53, 8.*) *Vos autem Generationem ejus ex patre divinantes, & verbi Hominum per linguam factam prolationem transferentes in verbum Dei, justè detegimini à vobis ipsis, quod neque humana nec divina noveritis.* *lib. 2. c. 48.*

Irenæus thus argues: (1) "Being unreasonably puffed up, Ye presumptuously take upon you to say that you know the unutterable Mysteries of God ; when even (2) our Lord, the Son of God himself, confessed that the Father alone knew the Day and Hour of Judgment ; expressly affirming, *Of that Day and Hour knoweth no one, neither the Son, but the Father only.* If therefore the Son was not ashamed to refer the Knowledge of That Day to the Father, but said *What was true* ; then surely neither should We be ashamed to reserve to God such Questions as are far above us : *For no one is above his Master.*" A little after, He thus (3) proceeds: "As to the Cause of the Nature [the Evil nature] of those [Angels] which transgressed ; neither has the Scripture any where recorded it, nor any of the Apostles told it, nor our Lord taught it. Therefore we ought to leave the Knowledge of This

(1) Irationabiliter autem inflati, audaciter inenarrabilia dei mysteria scire vos dicitis : quandoquidem & Dominus, ipse filius dei, ipsum judicii Diem & horam concessit scire solum patrem ; manifestè dicens, *De die autem illa & hora nemo scit, neq; filius, nisi pater Solus.* Si igitur scientiam diei illius filius non erubuit referre ad patrem, sed dixit quod verum est ; neq; nos erubescamus, quæ sunt in quæstionibus majora secundum nos, reservare deo. Nemo enim super magistrum est. *ibid.*

(2) Upon these Words of Irenæus, Erasmus says: Videtur sentire quod solus Pater sciverit diem & horam, ignorante filio. *Prolegom. in Iren.* P. 17. And the Learned Bishop Bull: Fateor verba primo intuitu videri filio dei, etiam quæ maximè propriè Dei filius est, Ignorantiam tribuere. *Defens. F. N. Pag. 82.*

(3) Ipsam autem Causam naturæ transgradientium, neq; Scriptura aliqua retulit, nec Apołtolus dixit, nec dominus docuit. Dimittere itaq; oportet agnitionem hanc deo, quemadmodum Dominus horæ & diei. *lib. 2. c. 49.*

" also

“ also to God, as Our Lord did the Knowledge of the Hour and Day of Judgment.” This Passage, which gives further Light into the Writer’s Sense, you have wholly omitted. After This, he concludes with the Passage we are now considering: (1) “ If any one enquires into the Reason why the Father, who communicates (2) in all things to the Son, is yet by our Lord expressly declared to know *ALONE* That Day and Hour: he will not at present find any fitter, or more decent, or indeed any Other Safe Answer but This, that since our Lord is the only Teacher of Truth,” [You add, “ and must mean something by it :” You had much better have added with *Irenæus* himself, *dixit quod verum est*, c. 48. he said what was true ;] “ we may learn of Him, that the Father is above all: *For the Father* (saith he) is Greater than I. The Father therefore is here declared by our Lord himself, to be Superior in Knowledge also; to the end

F. 105. (1) Si quis exquirat causam, propter quam in omnibus pater communicans filio, *Solus* scire horam & diem à domino manifestatus est; neq; aptabilem magis, neq; decentiorem, nec sine periculo alteram quam hanc inveniet in præsenti (quoniam enim solus verax magister est dominus,) ut discamus per ipsum; super omnia esse patrem; *eternim* pater, ait, *major me est*: Et secundum Agnitionem itaq; præpositus esse pater annunciatus est a domino nostro ad hoc, ut & nos, in quantum in figura hujus mundi sumus, perfectam Scientiam & tales quæstiones concedamus Deo. *ibid.*

F. 105. (2) Your Note upon These words, is very pleasant. “ *The Father* (you say) *communicates in all things with the Son*: “ *And CONSEQUENTLY in all Knowledge, and particularly in that of the Day of Judgment,*” the thing particularly EXCEPTED in this very Sentence.

“ that

" that, while we are in this World, we may  
 " learn to acknowledge God only to have  
 " perfect Knowledge, and leave such Questi-  
 " ons to Him."

'Twas candid in you to observe, that Dr. Clarke in his *Translation* of this Passage in his *First Edition*, "slipt over these words" [quoniam enim solus verax Magister est Dominus] "by inadvertency." But you ought also to have taken notice, that in his *Second Edition*, which you had seen and compared, That Error was already amended.

You observe further. "Irenæus does not ask (cur Pater solus scivit,) why the Father only knew ; but why, or on what Account, (solus scire manifestatus est) he was Represented as alone knowing." But This Observation is directly a Deceiving of your Reader. For the words, *manifestatus est*, do not signify, was Represented as ; but, was expressly declared &c.

You add : "And, for the greater Caution, it is not said absolutely, (præpositus est) he has the Preference ; but, (præpositus esse annuntiatus est,) he is Declared to have the Preference." I answer : Either This is a Distinction wholly without a Difference ; or, if there be Any difference, the words (annunciatus est) is Declared, make the Assertion to be more (not less) absolute and strong.

The Passages you refer to out of *Origen*, may by the Reader be compared with the R fol-

following Passage. “ The (1) inquisitive Reader (*says he*) may ask, whether the Father knows himself, as he is known by the Son. And finding that it is written, *The Father which sent me, is Greater than I*; he will be perswaded this is in all Respects true; so as to say that the Father is *Greater than the Son even in Knowledge also*, being more perfectly and clearly known by himself than by the Son.” Agreeably to which manner of speaking, he elsewhere says, upon those words of the Apostle, *This is the true Light*: “ (2) For the same Reason as God, the Father of him who is the *Truth*, is a *Superior and Greater Truth*; and the Father of him who is *Wisdom*, is *Greater and more Excellent than Wisdom*; for the same reason he *excells him also in being the True Light*.”

P. III. Incidentally mentioning the *Sabellian* Controversy; “ *The Dispute* (you say) was, whether Father and Son were one and the same Hypostasis or Person.” Which is greatly abusing your Reader. For you well know,

(1) Curiosus Lector inquirat, utrum à semetipso cognoscatur pater, quomodo cognoscitur à filio. Sciensq; illud quod scriptum est, *pater, qui misit me, major me est*; in omnibus verum esse contendet, ut dicat & in *Cognitione* filio patrem esse *Majorem*, dum perfectius & purius à semetipso cognoscitur quam a Filio. lib. 4. περὶ ἀρχῆς apud Hieronym. in Epist. ad Avit. c. 4. Atq; id esse causae, quare filium à patre comprehendi, patrem vero à filio neutquam comprehendi posse opinatus sit, ait Hieronymus.

(2) οὐ δὲ λογω ὁ πατὴρ τῆς ἀληθείας θεὸς πλείων ἐστι καὶ μείζων ἀληθεία, καὶ ὁ πατὴρ ἀν σοφίας κρείττων ἐστι καὶ διαφέρων ἡ σοφία, τυπωτὸς δέ εἶναι φῶς ἀληθείαν. Comment. in Joh. P. 70.

the

the Greek word *hypostasis*, never signified in those days, *Person*, but *single* or *individual identical Substance*: And that the Sabellian Notion was, that *Father*, *Son*, and *Holy Ghost*, were *μία ὑπόστασις τριπεριστός*, one single or individual identical Substance under three personal Distinctions. See *Cudworth*, p. 602, &c. And *Euseb. adv. Marcellum*, throughout. And thus much concerning the Attribute of *Omniscience*.

Secondly; with regard to the Attribute of *Eternity*. The *Duration* of the *Son*, (how *unlimited* soever; which has no relation to the *True* and *Only* point in question, viz. *Supremacy of Authority*;) 'tis evident, cannot be "alike described, and in [All] the same" p. 100. "Phrases;" because the Father's Existence and Duration is *unoriginate* and *underived*, the Son's *originated* and *derived*. This important *Difference* there will always be, that the *Father* has his Being and all his Attributes from *None*, the *Son* receives every Thing from the *Father*. And if the Texts you refer to, be considered with Any Care, there is a manifest *Difference* in the manner of the Application of them to the *Father* and to the *Son*. The *Son* is, *the First and the last, who liveth and was dead*, Rev. i; 17, 18: The *Father*, (ver. 8,) is *the Beginning and the Ending, which is, and which was, and which is to come, the Almighty*, [<sup>δ</sup> (1) πατρονεγέτως, Supreme over all.] The *Son* is *Alpha and Omega, the* p. 113.

(1) See below, on Query XXVII, towards the End.

*First and the Last, he that liveth and was dead, Rev. 1; 11, 17, 18: The First and the Last, which was Dead and is Alive, Rev. 2, 8: The Author and Finisher of our Faith, Heb. 12, 2: The Father is Alpha and Omega absolutely; The First Cause, ἐξ ἧς τὸ πάντα, Of or From whom are all things, 1 Cor. 8, 6; and the Last End, to whose Glory All things ultimately terminate.*

P. 113. When therefore you tell me, that “the ‘Proof of the Son’s Eternity,’ [meaning always such a necessary and independent Eternity, as is the Foundation of an Equal Supremacy with the Father; for otherwise we have No Dispute upon This Head :] “stands upon “the same Foot in Scripture with the Proof of “the Father’s, and is expressed in as strong “Words:” I answer; It neither “stands up “on the same Foot,” nor “is expressed in as “strong words.” And if it had been expressed in the same Words, yet it would not have stood upon the same Foot: Because the strongest words (*Eternal, Everlasting, and the like,*) being frequently applied to different things, ’tis evident they always receive the Strength of their Signification, not from their own intrinsick Notation, but from the Nature of the Subject to which they are applied.

P. 115. To This, you reply: “Then we must contentedly go away, without any Scripture-“Proof of the Eternity of the Father.” I answer: Our Reason infallibly assures us, as of the Being and Veracity, so of the Eternity and other Attributes of God; And ’tis not the part of

of *Revelation* to prove these things, but it always necessarily presupposes them, and always speaks of them as presupposed.

Your Reply to This, is very extraordinary.  
 "I do not at present apprehend, how, upon P. 116.  
 "Your Principles, you will be able to make  
 "Any compleat demonstration of the Eternity  
 "of the Father. It would be ridiculous to  
 "talk of proving from Reason only, without  
 "Revelation, that the Person whom we call the  
 "Father, the God of Jews and Christians, is  
 "the Eternal God." And you desire me to P. 117.  
 "make out" my "Demonstration." I would  
 willingly gratify you in any reasonable Thing;  
 But 'tis hard you should desire me to make  
 my self ridiculous, by a serious Attempt to  
 Demonstrate what is *Self-evident* to every  
 Man's common Sense and Understanding. So  
 that I hardly know, whether to take what  
 you propose, for sober Reasoning, or for Banter.  
*Revelation* always *presupposes* the Truth of  
 natural Religion; of the Being, the *Veracity*,  
 and other *Attributes* of God: And 'tis indeed  
 ridiculous in all Respects, to pretend to De-  
 monstrate these Principles from *Revelation*.  
 There is no way then, but by *Reason*, to De-  
 monstrate the Existence of an *eternal God*.  
 And This, you grant, I can demonstrate; And  
 so you yourself resolve your own Difficulty. P. 118.  
 For is not the *Eternal God*, whose Existence  
 (you allow) is *demonstrable* by *Reason*; is  
 not He *The One God and Father* (or *Original  
 Cause*) of all? And is not This Person neces-  
 sarily *The One Supreme God*, the God of *Jews*

and Christians and of all the World *absolutely*; whatever other Persons may or may not be *Revealed* to have the Stile and Title of God, and to have received from *Him* Dominion over *Us*? The One Supreme Object of *Worship*, is by our Reason therefore infallibly secured. But what you intend, is; that I cannot *demonstrate* by *Reason*, upon *My Principles*, that *the particular Person*, spoken of under the Name of *God Almighty, Creator of Heaven and Earth*, in the *Old and New Testament*, is the *Eternal God*. And can any thing be more ridiculous than This Objection? For what is more evident, than that the *Father of All*, the *Father* (or First Cause) Of (or From) *whom are all things*, could not have existed at all, if he had not been (in the strict metaphysical Sense) *Eternal*; necessarily, essentially, and independently *Eternal*?

But to proceed. I alledged, (not as arguing against the *Eternity* of the Son, which is not the Point in question; but to show the Weakness of the Arguments by which you would prove him to have an *independent Eternity* and *Equal Supremacy* with the Father;) that the *Office* and *Character* of Christ, relative to *Us*, did not in itself *necessarily* presuppose the *Eternity* of his Existence; and that mere *eternal past Duration*, did not of it-self necessarily imply all Other Perfections. To this, you reply: “*How you come to take for granted a Thing which you know nothing of, and which it is impossible for you or any Man*

" *Man else to prove, I know not.—It is the* p. 118.

" *Height of Presumption to pronounce, that*

" *Any Power less than infinite, might be equal*

" *to the Work of Redemption:*" This is to tell

me, that it is *more than I know, or than any*

*Man can prove,* that an *eternal Duration* is

not in itself *necessary* for the Execution of an

Office commencing *in Time.* Besides: You

here confound *infinite Duration, and infinite*

*Power,* as if they were One and the *same*

thing: Whereas *Infinity of Powers* is not a

*Consequence of eternal Duration, but of Un-*

*derived, Unoriginate Self-existent Duration.*

*Mere Duration* does not of itself alter the

Nature of Things, or give *Perfections* to any

Thing. If *Matter* was *eternal,* yet still it

would be only *Matter:* Or if *Angels* or *Men*

were *eternal,* they would still be *finite* in

their *Powers,* and *will continue to be so*

*to all Eternity.* These things are all so plain

and evident, that I cannot think it *impossible*

*to know them, or Presumption to define them.*

*What precise Powers or Perfections* are com-

*mensurate to the Work of Man's Redemption,*

I never *presumed to know,* nor is it needful to

*pronounce;* And therefore you ought not to

insinuate such wrong and unjust Things to

your Reader: But the Learned *Eusebius* gives

it for the clear Sense of the whole antient

Church, (and I think it indisputably plain in

the Reason of Things,) that a *Mediator* can-

not be himself *The One Supreme God.* Upon

the Words of the Apostle, *A Mediator is not*

*a Mediator of One, but God is one,* Gal. 3, 20, he thus argues: (1) " Wherefore God can-  
" not be a *Mediator*; For, between whom  
" should he be a Mediator? Neither can the  
" Mediator be God himself; For a Mediator  
" is not of One.—And *a Mediator is not*  
" of One, because it is absurd that a Media-  
tor should be of One Party, but he must ne-  
cessarily be a *Middle* betwixt two, being  
himself *Neither* of Those between whom  
he is the Mediator. Wherefore we must not  
think that he is either *The Supreme God*, or  
one of the *Angels*; but a *Middle* and *Me-*  
*diator* between them.—Again, when we  
consider he is the *Mediator* betwixt *God*  
and *Men*; being a *Middle* between the  
Two, he is *Neither* of them, being *Media-*  
*tor*; and consequently himself neither *The*  
*One only God*, nor yet *a Man* like the rest  
of Men." What we are to infer from the  
Dispensation of Christ's redeeming us, in re-  
lation to the *Honour* and *Worship* due to him  
on That Account; may best be judged from  
the *Forms of Worship* so distinctly set  
down in the *Apocalypse*: particularly ch. 1; 5,

(1) "Οὐτε ἡγεῖτο ὁ θεὸς εἰν αὐτῷ μεσίτης τίθενται γένοιτο ὁ με-  
σίτης; οὔτε ὁ μεσίτης ἀντός, ἀντός αὐτὸν εἰν ὁ θεὸς ὁ γένος μεσίτης, ἐνος ἐκ  
τριών.—Οὗτος μεσίτης ἐνος εἰν εἴσιν, καὶ γενεράλιος φυσιος ἐφ' ἐνος τ  
μεσίτην οἰκιζεσθι.—διενήργητο μεσίτης εἰν αὐτούς, πολιτεύεται αὐτὸν ἐκείνων  
αὐτούς μέσος τυργχάνειν ἀλλε μέσος αὐτούς είναι τον εἰτι πάνταν θεὸν ἵγειαν,  
μήτε τῶν αὐτογέλαντων είναι, τοτον δὲ μέσον καὶ μεσίτην.—ἀλλα αὐτούς πά-  
νταν, οὔτε μεσίτης γίνεται θεός καὶ αὐτοπότας, μέσος αὐτούς εἰσετίπεις πάγματος,  
εἰδετερός εἰνι, Μεσίτης ὑπάρχων γέτε αὐτούς αὐτὸν εἰς καὶ μέγας θεός, γέθ  
μοιος τοις λοιποῖς αὐθαυτοῖς ἀνθρώποις. Contr. Marcell. lib. I.  
P. S.

6. and ch. 5; 9, 10, 12, 13. and from what St. Paul says, *Philip.* 2; 6, 7, 8, 9, 10, 11. But This will be distinctly considered below, Query XVI and XVII.

After amusing yourself about the word, *Past*, which I put in only to avoid Ambiguity; the Question being, not about *future*, but *Past* eternity: You endeavour to retort my Argument upon me in the following manner.

"*By Parity of Reason we may argue, that the Office of God the Father commencing at the Creation, viz. the Office of preserving and governing the World, has no Relation to the Time past.*" I answer: The Preservation and Government of the World, considered barely in itself as such, has certainly no Relation to Time antecedent to the Creation. The Demonstration of the absolute Infinity and Eternity of the Agent, does not arise immediately from the consideration of the finite and temporary Work of Creation Alone; but it is collected by reasoning from the Things which exist, to a First and Supreme Cause; From the Consideration of whose Nature, Eternity and Infinity are demonstrated to be necessarily Attributes of it. All the Powers and Perfections of the One God and Father of all, appear, (not barely and immediately from the *Act* of Creating, but from the consideration of the *Nature* of a First Cause,) to have a necessary Relation to Eternity and Infinity. For, 'tis evident, nothing could ever have been created at all, without the necessary presupposition of a First Unoriginate, and

P. 120.

and Therefore necessarily eternal and infinite Agent. 'Tis evident, God could not be at all, or act at all, unless he was *Eternal*. His Existence therefore and all his Powers, (for, to say that the Supreme God has an "Office," is very improper;) have, not from the mere Consideration of Things *external*, but from their own *Nature*, a necessary Relation to beginningless *Time past*; because, without That supposition, they could never have existed at all. This Argument, 'tis manifest, cannot "by Parity of Reason" be applied to any Other Agent; whatever Other Grounds there may be, to suppose That Other Agent *Eternal*.

P. 119.

### QUER Y VIII.

*Whether Eternity does not imply necessary Existence of the Son; which is inconsistent with the Doctor's Scheme? And whether the Doctor hath not made an elusive equivocating Answer to the Objection, since the Son may be a necessary Emanation from the Father, by the Will and Power of the Father, without any Contradiction? Will is one thing, and Arbitrary Will another.*

P. 121.

*Answe.* Eternal Generation does not in the Nature of the Thing, (and in the strict and metaphysical Sense of necessity, which is what you are here speaking of,) "imply necessary

“cessary Existence” of the Person generated, but is indeed essentially contradictory to it; Because Generation is an *ACT*; And no *Act*, whether Temporary or Eternal, can, without an express contradiction, be *Necessary*. Essentially, all *Action* springs from the *Will* only; and ‘tis That, and That *only*, which makes an Action to be an Action. Whatever springs not from the Will of the Agent, is not an *Action*, but merely a *Mode of Existence*. Omnipresence, Omniscience, Self-complacency, and the like, (which Scholastick Writers absurdly call *Natural Acts* in opposition to *Voluntary*;) are not at all *ACTS* of God, but *Modes of Perfection of Existence*. If therefore by *Necessity* you here mean, (as your Argument requires,) not That kind of necessity by which God always and unalterably *Wills to ACT agreeably to the Perfections of his Nature*, but That *physical necessity* by which God himself exists, which is *essentially exclusive of all ACT of the divine Will*, either temporary or eternal; you in reality deny the Son’s being at all generated of the Father.

“A necessary Emanation from the Father,” p. 121.  
 “By the Will and Power of the Father;” is an express contradiction: Because all operation either of Will or Power, is *essentially inconsistent with Necessity*. See a Book intituled, *A Modest Plea*, p. 173 and 267; and *Modest Plea continued*, p. 16. And here ‘tis very remarkable, that you have not been able

able to produce so much as ONE single Passage out of any One *Ante-Nicene* Writer, wherein the Son is affirmed to have *emanated* or been *emitted* from the Father by *Necessity of Nature*. When the Son's Generation is illustrated by the *Similitude of One Fire lighting Another*, or the *Sun's* sending forth *Rays of Light*; the *natural Necessity* by which these things are performed, is OFTEN expressly excepted from being, 'tis NEVER affirmed or supposed to be, the Point wherein the Similitude lies. See Dr. Clarke's *Scrip. Doctr.* Part II. § 17.

P. 121.

Your distinction between "Will" and "Arbitrary Will," is indeed most ridiculously "elusive and equivocating." For if by "Arbitrary Will" you mean a *precarious, uncertain, unsteady, mutable* Will; this is not the Will we are here speaking of. But if by "Arbitrary Will" you mean, as your Argument requires, *free Will*, in opposition to mere *necessary Modes of Existence*; then there is no other difference between Will and Arbitrary Will, but that the One is an *English* word, and the Other a *Latin* word, expressing *one and the same thing*.

P. 121.

In your *Defense* of this Query, you alledge that "Necessary Existence and Self-existence are not the same; — are not the same Idea." I answer: They are precisely the same Idea; because *Self-Existence* never signifies a thing's bringing itself into Being, but merely its existing by absolute *Necessity of Nature*, independently

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dently on any other Cause. If God is *Self-existent* or *Unoriginate*, so likewise is his *Reason*, *Knowledge*, *Power*, and whatever else essentially belongs to him. Whatever *necessarily* and *essentially*, that is, exclusively of all *ACT* of the Will, belongs to That which is *Self-existent*, is itself equally *Self-existent* and *Unoriginate*. If the *Sun* were *Self-existent*, so also would be its *Rays*. If a *Tree* was *Self-existent*, so likewise were its *Branches*. For when we say in *vulgar Speech*, that one thing is produced *necessarily* from another; it is not indeed, truly and strictly speaking, produced from it at all; but it is itself *That very same thing*, only *partially* considered. *Derivation*, *Causality*, *Origination*, *Generation*, and the like, are, in This case, nothing but mere *figurative and improper Expressions*.

But “*Aristotle (you say) and the later Platonists supposed the World and all the inferior Gods to proceed, by way of Emanation, without any temporary Production, from a Superior Cause: That is, they believed them to be Necessary, but not Self-existent.*” I answer: They who supposed the *World* to be *Necessary*, did as really make it *Self-existent*, as the *Reason*, *Knowledge*, or *Power* of God, or whatever else *Necessarily* belongs to him, is really *Self-existent*. And therefore Dr. Cudworth justly charges *Aristotle*, with making the *World* *Ingenuine* or *Self-existent*. But the *Platonists*, though they thought the *World* to be

P. 122.

be *Eternal*, yet (1) they expressly affirmed it to be so by the *Will* of God, and *not* by *Necessity*. Nor did they ever think that the *World*, or the *Souls* of Men, or their *Generated Gods*, which they believed to be *Eternal*, were therefore consequently *Equal* in any sense to the *Supreme Self-existent God*.

P. 123.

You charge me with supposing “*an unlimited and a limited Eternity; which is in reality an Eternity and no Eternity*.” I answer: The *Eternity* of the *Son*, how *real* soever, yet can only be a *derived Eternity*; whereas the Father’s is an *underived and independent Eternity*. This Distinction is observed by *Alexander of Alexandria*. “*Οὐτε τὸ ἀεὶ, τἀντοῦ εἴη τῷ ἀγενήτῳ*.” “*Eternity, or having Always been*,”

P. 123.

[not, as you most wrongfully and deceitfully represent the Sense, “*Eternity AND necessary Existence*;] is not the same with being “*Unbegotten or Self-existent*.” Which Passage is very pertinent and express, to the Purpose for which Dr. Clarke cited it; and not

P. 124.

(as you pretend) “*directly against Himself, against his leading Principle, viz. that the Son cannot be strictly and essentially God, unless he be Self-existent or unoriginate in every Sense.*” For Dr. Clarke’s Principle, is not what you here represent it: But *This*; that the *Son cannot be strictly and essentially God in That Sense, in which the Father is eminently so styled*; (“*in the same Sense, and in as high*

(1) See Dr. Clarke’s Sermons at Mr. Boyle’s Lecture. Vol. II Prop. 3. near the End.

"*a Sense, as the Father himself is so styled,*"<sup>P. 57.</sup>  
 (which is Your Assertion;) unless he be Self-existent or unoriginate in every Sense. Which is quite a different Proposition: A Proposition, wherein Alexander of Alexandria perfectly agrees with the Doctor. For, most evidently, Alexander does not here oppose (as you would make your Reader believe) *Necessary existence* to *Self-existence*, but a *Derived Eternity* to a *Necessary or Self-existent Eternity*.

In order to express the Notion of the word, God, in the Highest Sense; you alledge, that to the word, "God," and "truly," and "real-"  
<sup>P. 125.</sup>  
 "ly," and "by Nature," you "Can add no  
 "more but eternally and substantially God."  
 I answer: Nay; but to express the Notion of the word, God, "in the same Sense, and in "<sup>P. 57.</sup>  
 "as High a Sense, as the Father himself is so  
 "stiled;" you Ought, and Could, and Could not but have further added, "independently,  
 "unoriginately, and Of Himself God, even the  
 "First Cause, of whom are all things." And then you would have seen, how strongly your own words retort upon your self: "To what "<sup>P. 125.</sup>  
 "purpose is all this" omitted? "Might you not better say plainly, that the Son" (according to your Notion) "is not God?"

From hence for several Pages together, you <sup>P. 126.—</sup> have nothing but a confused and cloudy Inlarge-<sup>130.</sup>  
 ment upon a *Childish Quibble* of St. Austin's:  
 The Weakness of which, Dr. Clarke had clearly and fully shown in a Few Lines. In <sup>P. 491—</sup> reply to whom, you in four Pages of your <sup>494.</sup>

*Appendix*, only repeat the same Quibble again, without attempting to answer his Reasoning. As if *Arguments of Reason* were to be confuted by mere playing upon *Words*: Which is directly affronting the Understanding of your Readers. The Case, in few words, is clearly This. It had been affirmed by Antient and confessedly Orthodox Writers, [See Dr. Clarke's Script. Doct. Part II. § 17.] that the Father begat the Son, not [κατὰ τινὰ φύσεως ἀνάγκην ἀποδιέτει, ὑπὸ ἀνάγκης φυσικῆς ἀχθεῖς, à Necessitate Naturæ, or naturali lege cogente,] by *Necessity of Nature*; but [κατὰ βελήν, βελῆ, θελήσαι, δινόμει, καὶ γνώμην καὶ προδίγεον, βελήσαι, quando ipse voluit, and, Voluntate magnitudinis Patris,] By his *Power* and *Will*. In answer to these expressions, you reply out of St. *Austin*, that (*by Necessity of Nature*) and (*by the Power and Will of the Father*) are very consistent things. How so? Why, *God the Father himself exists by Necessity of Nature*; And yet at the same time 'tis true also that *he exists* — how? Does *he exist* [καὶ βελήν, βελῆ, θελήσαι, δινόμει, καὶ γνώμην καὶ προδίγεον, βελήσαι, Voluntate magnitudinis suæ, and quando ipse voluit,] *By any Act of his own Counsel, Power, and Will?* No: This is manifestly *absurd*: But *he exists*, you say [*volens*,] with his own *Approval*. Very true: But That's quite *another thing* from what all the fore-mentioned Expressions necessarily signify, and *therefore* is nothing to your Purpose.

Observe also, that the Antient Writers not only affirm that the Son was begotten [Voluntate] By the Will of the Father: but moreover deny that it was [ $\alpha\delta\alpha\gamma\kappa\eta\varphi\omega\tau\kappa\eta$ ] by Necessity of Nature. What Reply make you to This? Why, they “denied (it seems) only such a P. 128. supposed Necessity, as might be Against and a Force upon the Father’s Will;” an “Out-<sup>Pref. to Sermons,</sup> ward Coaction, Force, or Compulsion:” And <sup>p. 21.</sup> Dr. Clarke [Script. Doctr. Part II, §. 17, pag. Defense, v. 252, Edit. 2d,] “manifestly perverts the Sense<sup>128. Edit.</sup> of the Council of Sirmium and of Hilary’s Comment upon it, by mistranslating them; putting, Without his Will, instead of, Against his Will.” Now do you really believe that the Persons censured by the Council of Sirmium, or any Others, ever were so stupidly senseless, as to think any thing that is Necessary, [ $\alpha\delta\alpha\gamma\kappa\eta\varphi\omega\tau\kappa\eta$ ] to be therefore Against the Will of God, as well as Without it? Is God Omnipresent by Outward Coaction, or Against his Will, because not By it? Or is not he Omnipresent [ $\varphi\omega\tau\kappa\eta\alpha\delta\alpha\gamma\kappa\eta$ ] by Necessity of Nature? No, you say; “The Fathers,<sup>Pref. to Sermons,</sup> by [ $\varphi\omega\tau\kappa\eta\alpha\delta\alpha\gamma\kappa\eta$  and  $\varphi\omega\tau\kappa\eta\alpha\delta\alpha\gamma\kappa\eta$ ] Necessity of Nature, understood Outward Co-<sup>p. 21.</sup> action, Force or Compulsion.” The direct contrary is evidently true: Necessity of Nature [ $\varphi\omega\tau\kappa\eta\alpha\delta\alpha\gamma\kappa\eta$  and  $\varphi\omega\tau\kappa\eta\alpha\delta\alpha\gamma\kappa\eta$ ] always and necessarily signifies Internal Necessity, in opposition to Outward Coaction: Because it is a manifest contradiction for Outward Coaction to be in the Nature of any thing; and be-

## Of Eternity and

cause *Coaction* or *Compulsion* never signifies *Necessity* at all, but only in a *figurative Sense*, the *Violence* by which a *Free Agent* is (*as it were*) forced to do something by an *Act* of his own *Will*, against his *Inclination*. Your *Criticisms* therefore upon This Head, are all of them highly *absurd*; And Dr. *Clarke's* Translation of the words of the Council of *Sirmium* and of *Hilary*, [*ως ἐν ἐθέλησεν*, and, *invito se*,] is demonstrably right, from the *opposition* made in the same *Sentences* between *ἐβελήθη* on the one side, and *ὑπὸ ἀνάγκης φυσικῆς ἀχθεῖς*, and, *necessitas gignendi, Naturali lege cogente*, on the other side. For, manifestly, whatever is *by Necessity of Nature*, is, not by *Outward Co-action* or *Against the Will*, but only *Without* or *Not By the Will* of God. It arises always, not from his *Will*, but from his *Existence*.

The words themselves of the Council of *Sirmium* and of *Hilary*, are very remarkable.

“ If (1) any one says, that the Son was begotten not by the Will of the Father, let him be *Anathema*. For the Father did not beget the Son by a physical *Necessity of Nature* without the Operation of his Will; but he at once willed, and begat the Son, and produced him from Himself, without Time, and

(1) “*Eritis μὴ θελήσαντο τῆς πατρὸς γενεύνας λέγοι τὸ οὐοῦ, ἀθέμα ἔστω. Οὐ γὰρ βιαστὶς ἐπαπτῷ, οὐδὲ ἀνάγκης φυσικῆς ἀχθεῖς, ὡς ἐν ἐθέλησεν, [ὡς κατά τινα φύσεως ἀνάγκην ἀναφεύεται, Greg. Nyss. contr. Eunom. 7,] ἐγένητο τὸ οὐοῦ ἀλλὰ ἄμα τὸ ἐβελήθη, τῇ ἀχθεῖν τῷ ἀποδῆσαι ἐξ ἑαυτοῦ δικία γεννήτας ἐπεδεῖξε. Anathem. 25.*

" without suffering any diminution Himself." Which (1) Canon, saith Hilary, was therefore made by the Council, " least any Occasion should seem given to the Hereticks to ascribe to God the Father a Necessity of begetting the Son, as if he produced him by Necessity of Nature, without the Operation of his Will." And even *Gregory Nazianzen* thus expresses himself: " The (2) Will to beget, is perhaps, in God, Generation."

But to proceed. You tell me I could not P. 126, but have " apprehended your meaning" in this Matter, from what I " must have observed in reading *THE Antients*." These *Antients*, the Reader ought to take notice, are All After the Council of *Nice*, and therefore, in This Case, really *Moderns*. You too often express yourself in this *ambiguous* and *unfair* manner, by which the ignorant are deceived.

I know not whether it be worth while to take Notice here by the way, (and yet it is really blame-worthy,) that you now and then indeavour to blind your Reader, by throwing in his way some *Scholastick* Sentences altogether Senseless: Such as, " The Will of God is P. 127. God Himself, &c." As if Will were a Real Being.

(1) Nè data Hæreticis occasio videretur, ut necessitatem Deo Patri gignendi ex se filii ascriberent, tanquam, naturali Lege cogente, invito se ediderit. *De Synod.*

(2) Τῷ θεῷ γέννησις ἐστιν ἵτως, η τοῦ γεννήσεων δύλος. *Orat. 35.*

What you add in the following Pages, from P. 128 to P. 164, in order to evade many strong Expressions of the Antients against you, and to reconcile them to your Notion in This Point in spite of all Grammar and Language; is so imaginary and Romantick, that there needs no other Answer to it, but only to produce the Original Passages of the Writers themselves, and clear them from your Misrepresentations.

A very antient Baptisinal Creed, preserved in the Books stiled *Apostolical Constitutions*, teacheth us to believe, (1) “*in the Lord Jesus Christ, the only-begotten Son of God, the first-born of every Creature, begotten before the World By the GOOD PLEASURE of the Father.*” And again, in the solemn Prayer before the Administration of the Eucharist, the Church calls upon God the Father, who (2) “*begat before all Worlds, by his immediate WILL, POWER and GOODNESS, the only begotten Son, God the Word, the living Wisdom, the first-born of every Creature, the Angel of his Great Counsel, the High-Priest of God, the King and Lord of all rational and sensitive Beings: Who was before all Things, and through whom are all Things.*”

(1) Εἰς τὸν κύριον Ἰησοῦν τὸν χειρίσιν, τὸν μονογενῆ αὐτοῦ υἱον, τὸν πρωτοκόντορον πάσης κτίσεως, τὸν μεταναντινούσιον ευδοκίᾳ τοῦ πατρὸς γεννήσεται. Lib. 7. c. 41.

(2) Αὐτὸν τὸν πάντων αἴσταν γεννήσας, Βαλήσει, καὶ Διωάμει, καὶ Αγιότερον, ἀμεσίτερον, υἱὸν μονογενῆ, λόγου Θεὸν, σοφίαν ζῶσαν, πρωτοκόντορον πάσης κτίσεως, Ἀγγελον τὸν μετάλιπτον βελῆς σα, αέχειεσά σὸν, βασιλέα γοῦ κύριον πάσης νοντὸς καὶ αἰωνῆτης φύσεως, τὸν πρὸ πάντων, δι' ὃ πὲ πάντα. lib. 8. c. 12.

The next Testimony, is out of the smaller Epistles of *Ignatius*. Which though they are vehemently and justly suspected to be *interpolated*, yet in This Point they are agreeable to the general Sense of Antiquity. (1) “*Christ the Son of God, By the WILL and POWER of God.*” Upon these words You acknowledge, in your Marginal Note, that *This Nativity of Christ, being opposed to his Nativity (κατὰ σάρκα) according to the Flesh, must therefore be understood of some higher Sonship*, viz. *the Sonship in his divine Nature before the World was.* Now of This higher Generation *By the Will and Power of God*, you are greatly puzzled to find an explication. Three Senses you mention, which (I think) have no distinct Sense; and therefore, being diffident of them, you add a Fourth; that “*the Passage MAY relate, not to the Son’s Generation in the Highest Sense, but to his Manifestation or Coming forth in Order to create the World; which is a KIND of Filiation mentioned by Justin Martyr, Athenagoras, Theophilus, Tertullian, Tatian, Novatian, and Hippolytus; and supposed as voluntary a Thing, as the Incarnation afterwards,*” Now the Reader would naturally expect, that you should have proved these Antient Writers had somewhere or other spoken of *Two Generations* of the Son; of *Another and Higher Generation*, than *this Ante-mundane one* by the *Will of the Father*: Other-

(1) Τίον Θεοῦ, κατὰ σάρκα καὶ Δύναμιν Θεοῦ. Ad. Smyrn. c. 1.

wife, 'tis evident, you have here given up the Point in question. But *This* you have never proved by Any One Passage from any One of these Antient Writers. And whoever is at all acquainted with the Writings of the Antients, must needs know, that (whatever notion they might have of the Son's having been *in the Father*, after some inexplicable *Metaphysical* manner, before his being *Generated of him*, yet) there never is in them the least mention of *Two Generations*, of any *other or Higher Generation* than *This* which they declare to be *By the Will* of the Father, and from which they argue that the Son was the Angel or Messenger of the Father, and did minister to his Will, and obey his Commands, both in the Creation of the World, and in all other Things. Besides; you seem not to consider how manifestly absurd it is, that *One Generation* of the same Person should be *necessary*, and *Another Voluntary*. If the *first Generation* of the Son was not from the *Will* of God, certainly no *other* could be so. Is it in Any sense *reasonable* to suppose, that a *necessarily existent* and absolutely *independent* Person, should afterwards be *Generated by*, or be in any Respect *subject to*, the *Will* of *Another*? Or can Any one believe *Your* opinion to be the same with that of these Antient Writers; when *That* which *with you* is the Only True and Original Generation of the Son, is *by Them* Never so styled at all; and *That* which *by Them* is Always and Only styled the *Generation* of

of the Son before all Ages, is *with You* a mere Figure of Speech only, meaning really nothing more than the Son's beginning to exert his Power in the Creation of the World?

The next Passage, is That of (1) *Justin Martyr*. *The Patriarchs did not see the Father and ineffable Lord of All things absolutely, even of Christ himself; but [they saw only] Him who, by the Will of the Father, is God, being his Son; and an Angel (or Messenger,) as ministering to his Will.*

Again: (2) "He bath all these Titles [before-mentioned, viz. that of Son, *Wisdom, Angel, God, Lord, and Word,*] both from his ministering to his Father's Will, and from his being begotten of the Father By his Will."

The Words and Sense of Both these Passages, are exceeding clear. Yet with respect to the First Passage, you tell me that I "do the good Father a double Injury; first in curtailing his Words, and next in misrepresenting his Sense." I answer, *First*, I left out no Words that immediately related to the Argument. And this Observation of yours, shows how fond you are of an Opportunity of finding Fault, though not only not to your Purpose, but even di-

(1) Οὐ τὸν πατέρα καὶ ἄρριπτον χύρον τῶν ἀπάντων αἴπλως, καὶ ἀντοῦ τοῦ χριστοῦ, ἀλλ᾽ ἔκεινον τὸν κατὰ βαθὺν τὴν ἔκεινε, καὶ Θεὸν ὄντα, οὐν ἀντοῦ καὶ ἀγέλον, ἐκ τοῦ ὑπηρετεῖν τῷ γνάμῳ αὐτοῦ. Dial. P. 120. Edit. Paris.

(2) Ἔχει γὰρ πάντα προσονομάζεσθαι, ὑπὲ τοῦ ὑπηρετεῖν τῷ πατρὶ καὶ βαθύματι, καὶ ἐν τῷ απὸ τοῦ πατρὸς θελήσει γεγενῆθαι. ibid. P. 74.

rectly against it. The Words I omitted to cite, are these : “ *From his ministering to his (the Father’s) Will.*” This indeed is the Consequence, which Justin every where draws from the Son’s being begotten *by the Will of the Father* : And if I have done any *Injury*, ’tis evidently to *myself*, in forbearing to set down these Words, which are very strong *for me*, and as strong *against you* : So that you had no Room to complain. But you have *added*

P. 131. the Words, to show (you think) that Justin’s “ *Meaning is not, that Christ is God By the Will of the Father; but that it was the Father’s good Pleasure, that he should not only be God, as he always was, being God’s Son; but that he should take upon him besides, the Office of an Angel.* That he was God, was a necessary Thing;—but that he should be Both, *God and an Angel too, this was entirely owing to God’s Good Pleasure.*” In a Marginal Note, you add : “ *For though he was God, as being God’s Son; and a Son ζητεῖται [by the Will of the Father,] according to Justin and other Writers; yet they did not think he was God ζητεῖται [by the Will of the Father.]*” If all this be not the highest misrepresentation, and *Self-contradiction* too, I know not what is. For, 1st, I observe that you allow the words, [ζητεῖται] *By the Will,* to signify, in their proper Sense, the *Good Pleasure* of the Father; and therefore you deny that Justin could mean the Son was *God, ζητεῖται, by the Father’s Will,* Yet his Words are

are as *express* as is possible: And *you yourself*, in the very same Breath wherein you deny it, are forced to say, very deceitfully, that he was “*Both, God and an Angel too,*” [χεὶς θεὸν] “*by the Will of the Father.*” But though even your own Explanation sufficiently confutes you, yet it is not the just and full Sense of Justin’s Words. The words *necessarily* signify, that Christ was, *by the Father’s Will*, both *God*, in that he was his *Son*, (*begotten*, as he in the Second Passage expressly says, Θελῆσαι, *by his Will*;) and also *an Angel*, in that he *ministered* to his Will. There needs very little Knowledge in Greek, to see that the words (ΚΑΙ Θεὸν καὶ Ἀγγελὸν) cannot possibly bear any other Sense. 2dly, You have not considered what an “*Injury you have done the Good Father,*” by supposing him most absurdly to mean, that by the *Will or Good Pleasure of the Father*, the *Son*, who is himself *the one Supreme God*, became an *Angel*. Which is both an *express contradiction*, and also (according to your own Notion and Language) really “*ungodding*” the *Son*. For which reason the Antient Council of *Antioch* declares it [ἀσεβεῖς] *Impious*, to affirm that *The One Supreme God* became an *Angel*. And indeed, can any Thing be more shocking to *Reason* or to *Christianity*, than to hear that *The One Supreme God* is, *by the Good Pleasure of Another*, made an *Angel* or *Messenger*? 3dly, To show you, if possible, still more plainly, how

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how false your Assertion about Justin's Notion is: He tells you in another place; (1) "The Son proceeded forth from the Father before all Creatures, by his Power and [βελη] Will." You cannot pretend he was an Angel or Messenger before the Creation, before any Thing existed for him to be a Messenger unto. And therefore in whatever Sense he was produced, or begotten, or came forth, (since you will have this last to be the right Translation of the Word

p. 133. προελθόντα,) it was still as being God; and expressly, you see, [βελη] by the Will of the Father. Again; David (says(2) he) "declared that Christ was born from the Bowels of the Father before the Sun and Moon, [κατὰ τὸν τὴν πατέρος βεληνὸν] by the Will of the Father." And if any Thing can be yet more strongly express'd, 'tis where he says that Christ is (3) "Lord of Hosts [Ἄρχετος θελημα] by the Will of the Father, who gave him that Power." Surely This Title, Lord of Hosts, (which you elsewhere contend, in express contradiction to these very Words of Justin, to be applied by Justin as equivalent to, κύριος(4) παντοκράτωρ, Lord Supreme over all: Surely, I say, This

(1) Πρὸ πάντων ποιηράταν, αὐτὸς τοῦ πατέρος, δυνάμεις αὐτοῦ καὶ βελῆ προελθόντα. Dial. P. 101.

(2) Δαβὶδ ἐπρὸ ὥλις καὶ σελήνης ἐν γαστρὶ γεννηθῆναι αὐτὸν κατὰ τὸν τοῦ πατέρος βεληνόν, ἐκήρυξε. ibid. P. 85.

(3) "Ος εἶς κύριος δυναμεαν Αἴγε τὸ θελημα τοῦ σῶτρου αὐτῷ πατέρος. ibid. p. 91.

(4) See above, p. 16. and below on Query XXVII, towards the End.

Title) is here given to Christ in his highest Capacity ; And yet, you see, he adds, 'tis by the *Will of the Father, who Gave him That Power.* And in Consequence hereof he argues, that the Father (1) "is Lord of That Lord who appeared upon Earth" [at the *Destruction of the Sodomites,*] "as being his Father and God, " and [αἰτιῷ] the *Cause* of his Existence, even " tho' he be himself Powerful, and Lord, and God." One (2) Place more I shall take leave to refer you to, which may perhaps be more *convictive* to you than any I have yet brought ; Because *Justin* There declares, that the *Generation* of the Son, which he compares to one *Fire being lighted from another,* (which you cannot deny to be his *highest Generation*, as being That upon which you found the *Consubstantiality,*) was yet δύναμει καὶ βελῆ ἀντεῖ By the Power and Will of the Father.

The Second Passage I had cited from *Justin*, was This : (3) "He bath all these Titles, viz. " Son, Wisdom, Angel, God, Lord, and Word; " [both from his ministering to his Father's Will, " and] from his being Begotten of the Father " by his Will." The Point Then before me,

(1) Ὡς καὶ τοῦ ἐπὶ γῆς κυρίου κύριος ἐστιν, ὡς πατὴρ καὶ Θεὸς, χειρός τε ἀντεῖ τεῦ εἶναι, καὶ δύναται, καὶ κυρίων, καὶ Θεῶν. ibid. P. 121.

(2) Εἰπὲν τὴν δύναμιν ταῦτην γεγενῆσθαι ἀπὸ τοῦ πατρὸς, δύναμει καὶ βελῆ ἀντεῖ — παραδείγματος χάριν παρεκλήθειν τι ὡς ἀπὸ πυρὸς ἀναπτόμενα πυρὰ ἔτερος ἄφωμεν, &c. ibid. P. 120.

(3) Ἐχει γαρ πάντα πρεσβονομαζεῖσθαι, &c. See above, p. 263.

being *only* about the Son's Generation *by the Will of the Father*; I omitted the words [*from his ministring to his Father's Will,*] as making no Alteration in the Point I cited them for; and left a Blank, to show the Omission. Upon This, with the addition of some wrathful and unchristian Expressions, you tell me that my Citation is "*directly contrary to the whole Tenour of the Dialogue, and to the very immediate Words preceeding.*" How so, I beseech you? Can any Words possibly express the Sense of any Writer more clearly and strongly, than those which I here alledged out of *Justin*, do demonstrate the Tenour of his Writings to be, that "*the Son was begotten of the Father by his Will?*" Which was the Point I cited them to prove. But "*It is not, you say, from his being begotten of the Father, that he hath all these Titles; but from That, and his ministring to his Father's Will. Both together, not Either singly, will account for all these Titles.*" Be it so. I omitted the Words (*ministring to his Father's Will*) in this Passage, as I did in the other; because not immediately affecting the Question about the Son's Generation: Which was the only Point I was then considering. And now they are added, what Advantage do they give you? or how do they shew, that my Translation was "*directly contrary to the whole Tenour of the Dialogue?*" Do they not on the contrary confirm my Translation, and my

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my Argument? Do they not fully and clearly prove, what I alledged them as proving? But this is not the *worst*. The Question Now before us, is concerning the Son's being *begotten of the Father*, [Γενίσαι] “*By his Will*.” Now This word, in your Marginal Translation, you have *wholly omitted*, though it was the *most material* word in the whole Sentence. Where now is all your “*pious*” Pretence and P. 132.  
 “*Declaration*” of “*Desire to have Things fairly represented, as they really are; no Evidence smother'd, or stifled on either side?*” Will not “*misquotation and misrepresentation do a good Cause harm, and not long be of Service to a bad one?*” I am really sorry, that you should give me so many *just opportunities* of retorting your own *unjust Language* upon you; and to find, that when you are most *warm* and *positive*, you never fail of being most in the *wrong*. For here, by your own Account, had you not *stifled* in your Translation the *principal Word* [Γενίσαι] “*by the Will*;” it must have appeared to the Reader as clear as the Light, that *Justin* declared very expressly his Sense to be, that the Son, as *God*, *was begotten of the Father* “*By his Will.*”

From these plain Passages of *Justin Martyr*, one of the most Ancient and ever esteemed most Orthodox Writers of the Christian Church; the Reader will observe, with what Justice and with what Pretence to Antiquity any one can be blamed for asserting, that

(1) “*the*

(1) "the Son is not unbegotten [or Self-existent,] — but subsisted before all Times and before all Ages, perfect God, by the Will and Good Pleasure of the Father."

The next Antient Writer to *Justin*, is his Scholar *Tatian*. Who says, (2) "The Word proceeded from the Simple Will of the Father." *Athenagoras*, you allow, supposed the Generation of the Son preceeding the Creation of the World, to be a voluntary Thing; p. 130. tho' *Athenagoras* (I think) no where says so in express Terms, as the Others before mentioned do. *Theophilus*, the next Writer, is express, saying: "(3) When God Willed to make those Things which he had before determined within himself, he by emitting the Word, begat Him, the first-born of every Creature." *Tertullian* says: "(4) God produced the Word himself first, when he Will'd to do so." This, you allow, is spoken of the p. 133. Generation of the Son; but "not into Being, or into a State of Existence." That's not material to our present Inquiry. If, in his Highest Nature, he was any way generated, by the Will and Power of the Father, into a State of Sonship, either in Time or from

(1) Ὄτι ὁ οὐδὲ σὺ ἐστιν αὐγένων. — αλλ᾽ ὅτι θελήματι τῇ βολῇ ψάσην πρὸ χρόνων εἰ πρὸ αἰώνων, πλήνες θεός. *Theodoret.* Hist. Eccles. lib. I. c. 5.

(2) Θελήματι τῆς αἰποτύπες ἀντοῦ προτητᾶ ὁ λόγος. P. 145.

(3) Οπότε δὲ οὐδεποτέν ὁ θεός ποῖσθαι οὐσα ἐβλεψάτο, τοῦτο τὸ λόγον ἐγένυνται προφορίκαν, πρωτότοκον πάσους κτίσεως. P. 129. And this Word was thus begotten, that he might be [ὑπεργός] God's Minister in the Creation. *ibid.* P. 81.

(4) Tunc cum Deus Voluit, ipsum primum protulit Sermonem. *Adv. Prax.* c. 6.

Eternity ; 'tis sufficient to distinguish him from the One Supreme, Self-existent, Immutable God, who is incapable of any Change even so much as in any Mode of Existence. Again : (1) "The Word, and Spirit, says Tertullian, " who with the Word was begotten By the " Will of the Father." The interpolated Hippolytus says : (2) " You enquire concerning " the Generation of the Word, whom God the " Father By his Will begat as he Willed." These Writers, you tell us, do all make the *Generation* "Voluntary" and "Temporary," and "speak not expressly of any other." Thus the great point of the *Eternal Generation of the Son*, (which, you elsewhere tell us, is his "most Proper Filiation and Generation;" and "in respect of which, Chiefly, he is the Only-Begotten, and a distinct Person from the Father:" This) as being by the principal *Ante-Nicene* Writers never "expressly spoken of" at all, you leave wholly to be inferred from the *metaphysical Existence* of his Substance in the Father, before That *Enission* which *Alone* is by the Antients ever at all styled his *Generation*. And then, (to make up this Defect;) from a few *figurative Expressions* of God's *conversing with Himself*, and his own *Reason within Himself*, you suppose the Son to have been in all Respects as much a *distinct Person*, and as much a *Son*, and as

(1) *Sermo & Spiritus, qui cum Sermone de Patris voluntate natus est.* *ibid. c. 27.*

(2) Περὶ ὃ λόγος γένεσιν ζητεῖς, ὅπερ βελτίστη ὁ θεὸς πατήσεις εἶναι, ὡς ἀβέλτωτην. *cont. Noct. P. 18.*

much generated, Before his being generated, [before That which *Alone* the Antients ever at all called by That Name,] as he was *After*. How much better is it, in matters of This Nature, to adhere strictly, as Dr. Clarke has done in *His Propositions*, to what the Scripture clearly and distinctly declares to us !

But to proceed. You like not the Passage I brought out of *Clemens Alexandrinus*; it being “doubtful whether he be there speaking “of the Generation of the Son.” But though he was not; yet my *Inference* is without doubt *Just*, from the Son’s being there said to be “the Cause of all Things By the Will of the “ Almighty Father.” But however, I will give you another Passage instead of it; where the same Author says; (1) “*The Word did spring “from the very Will of the Father.*”

To Clement I shall joyn his Scholar *Origen*: Who says; (2) “The Son, who is the Image “of the invisible God, and the Brightness of “his Glory, and the express Image of his “Person, the first-born of every Creature, “was begotten *By the Will of the Fa-“ther.*”

I have no *Express* Testimony in this Point from *Irenaeus*, and the Antient Council of *Antioch*. But they *Both* show their Sense *consequentially*, in declaring (as I have before

(1) Ο λόγος ————— εἰς ἀυτὸν ἀνατέλλεις τὸ πατρικὸν βεβήστεως. Admonit. P. 69.

(2) Οὐτοί οὖτε εἰς θελήματα τὰ πατρός γεννητεῖς, οὐτε εἰς τὰ θεοῖς τὰς ἀρετάς, καὶ ἀπαντασμα τῆς φύσεως ἀντοῦ, χαρακτηρεῖ τῆς ἰδεούσας ἀντοῦ, περιστάντος πάσης κτίσεως. Lib. 4. αὐτὶς ἀρχὴ apud Justin. Epist. ad Men. Huet. Origen. P. 41.

oberved) that *the Word obeyed* and fulfilled the *Will* and *Command* of the Father in the Creation of the World.

I proceed to *Novatian*; who says: “(1) “From Him, when he *Will'd*, the Word “his Son was begotten.” *And again*: “(2) “He proceeded forth from the Father, “when it was the Father’s *Will* he should “do so.”

I shall conclude the *Ante-Nicene* Writers on This Head, with the Judgment of the learned *Eusebius*, which may justly be esteemed to be the true Sense of the Antients before him. In comparing the *Generation* of the Son, to the *Splendour of Light*; he observes, amongst several other Differences, that (3) “The Splendour does not shine forth by the “free Choice of the Luminous Body, but by “a necessary Property inseparable from its “Nature: But the Son subsists the Image “of the Father, by the Father’s *Will* and “free Choice. For God became the Father “of the Son, by his *Will*; and caused to “subsist a *Second Light*, in all things like

(1) Ex quo, quando ipse voluit, Sermo filius natus est.  
c. 31.

(2) Hic ergo, quando pater *voluit*, processit ex patre.  
*ibid.*

(3) Ή μὲν αὐγὴ & κατὰ προαιρεσιν τῷ φωτὸς ἐκλάμπει, κατὰ τη̄ τῆς ὑπίστασης συμβεβηκὸς ἀχωρίστου· ὁ δὲ οὐδὲ κατὰ γνώμην καὶ προαιρεσιν εἴκαντα εἰσένι τῷ πατέρῳ. βελτίων γρόθεος γέγονεν νιῶ πατέρ, καὶ φῶς δεύτερον κατὰ πάντα εἴσατο ἀφανισμένον εἰσεῖσται. *Demonst. Evang.* lib. 4. c. 3.

“ unto himself.” *And again:* (1) “ He had his Subsistence before all Ages, from the inexpressible and inconceiveable *Will* and *Power* of the Father.”

Agreeable to the preceding Sense of Antiquity, is the Orthodox Council of Sirmium, after That of *Nice*. Which declares : “ (2) If any one says, the Son was begotten (3) without the *Will* of the Father, let him be Anathema. For the Father did not beget the Son by a physical *Necessity of Nature*, without the Operation of his *Will*; but he at once *Willed*, and begat the Son, and produced him from himself, without Time, and without suffering any diminution himself.” *Hilary* says: This Canon was made,

(1) Πρὸ πάντων ἀίδειν, εἰ τῆς τοῦ πατρὸς ἀνεκφύγεσσι καὶ ἀπεριγόντε  
βθλῆς τε καὶ συμέριας ἐστιμένον. *ibid.* In Consequence of which Opinion, He argues; Τάντης [viz. *θίσ*] μετὰ τῶν ὄλλων παρὰ τῷ πατρὸς ἡγιεινῶν προστυγεῖλας, εἰληφότα τε, ἀλλ᾽ εἰς ιδίοκτην αὐτοῦ ἔργηκότα: Ο μὲν γαρ ὁ δῶσις, οὗτος λαμβάνεις ὡςε κυρίως καὶ ἕνας ἐκεῖνος εἶναις θεός, καὶ μένον γράψας καὶ φυσεῖ ὅτα, οὐ μὴ παρ' ἑτέρᾳ λαβόντα: τὸν δὲ τῶν δευτερείων ἡγιεῖδι, καὶ τὸ θεός εἶναις λαβόντα παρὰ τῷ πατρὸς ἔχειν, ὡς εἰκόνα τοῦ θεοῦ. “ that the Son is dignified by the Father with the Title of God, among Others: Receiving it, and not having it of Himself. For the One Gives, and the Other Receives. So that He [the Father] properly is the One God, being the Only one, and of his own Nature so, and not having received that Title from Another: But the Son hath the Second Place of Dignity; and the Title of God he hath received from the Father, as being the Image of God.”

*Demonst. Evang. lib. 5. c. 4.*

(2) “Εἰ τις μὴ θελήσει: Τῷ πατρὸς γενενῆδις λέγει τὸν οἶκον, ἀνάβειντα ἔτεις Ἀγαρ βιασθεῖς ὁ πατέρας, τινὸς ἀνάγκης φυσικῆς ἀγθεῖς, ὡς εἰς θεληστεῖν, ἐγνώσετε τὸν οἶκον ἀλλ᾽ ἀμαρτιαὶ τὸν ἐβθληθεῖν, καὶ ἐνχρόνας καὶ ἀπαλλαγῆς ἐξ ἑαυτῷ ἀντὸν γενύσας ἐπέδειξε. *Synod. Syrm. Artic. 25.*

(3) Concerning the true Rending of these words, see above, pag. 257, 258.

(1) “ least

(1) "least any Occasion should seem to be  
 "given to *Hereticks*, to ascribe to God the  
 "Father, a *Necessity* of begetting the Son,  
 "as if he had produced him by *Necessity*  
 "of *Nature* without the Agency of his  
 "Will."

And again; The Council of *Sardica*, allowed also to be Orthodox, declares; (2) that  
 "the holy and Catholick Church anathema-  
 "tizeth those who believe that the Father  
 "did not beget the Son by the *Intention* and  
 "Operation of his *Will*." Which *Hilary*  
 thus interprets: (3) "The Nature of a per-  
 "fect Nativity is, that He who is begotten  
 "of the Substance of God, should also be  
 "begotten by the *Intention* and Operation of  
 "his *Will*. For the absolute Perfection of  
 "divine Essence begotten from the divine  
 "Essence, is, that it proceeds from *Will* and  
 "Design, not from mere *passive Nature* like  
 "That of Bodies."

(1) Nè data hæreticis occasio videretur, ut *Necessitatem* deo  
 patri gignendi ex se filii ascriberent, tanquam, naturali lege  
 cogente, invito se ediderit. *Hil. de Syn.* P. 235. And *The Learned Jesuit Petavius* thus remarks upon this *Anathema of the Sirmian Council*: Voluntas ista, quam *Necessitati* oppo-  
 nunt *Sirmenses* præfules, mera est libertas; ac non solùm vio-  
 lento & coacto contraria, sed etiam ei quod ita Naturæ est con-  
 sentaneum, ut ex arbitrio consilioq; minimè pendeat. Quæ  
 fuit *Eusebii Cesariensis* Opinio, &c. *De Trinit.* lib. 6. c. 8.

(2) Eos autem, qui credunt quòd neq; *Consilio* neq; *Volun-*  
*tate* pater genuerit filium, anathematizat sancta & Catholica  
*Ecclesia*. *Hil. de Syn. Sardic.* P. 229.

(3) Nativitatis autem perfecta natura est, ut qui ex Substan-  
 tia Dei natus est, etiam ex *Consilio* ejus ac *Voluntate* nascatur.  
 Ex *Voluntate* enim atq; *Consilio*, non ex corporalis *Passione* na-  
 turæ, essentiæ dei de essentiâ dei genitâ absoluta Perfectio  
 est. *Hil. ibid.* P. 230.

And the Council of *Antioch* in their large Creed, wherein they condemn the *Arian* and *Sarcophatian* and *Sabellian* Tenets, declare ; (1) “ that the holy and Catholick Church “ anathematizeth those who say——either “ that the Son is Unbegotten, or that the Fa-“ ther did not beget him by his *Intention* and “ *Will.*”

Thus *All* the Antient Ecclesiastical Writers (in opposition to the *Gnostick* and (2) *Valentinian* Doctrine of *Necessary Emanations*,) agreed that the *Generation* of the *Person* of the *Son*, (whatever notion they had of his *metaphysical Substance*,) was, *Γενήσαται* and *βολῇ*, by the *Will of the Father*. And from thence they deduced the *Supremacy* of the Father, and the *Subordination* of the Son ; and so preserved the *Unity* of God : *Always* and *uniformly* declaring, the *Will of the Father* to be the *Original Cause* of every Thing ; and that the *Will of the Son* acts, not (as you, without any colour either from Scripture or Antiquity, express your self,) “ *in concert* ;” but ever *in obeaience to*, the *Will of the Father*.

P. 156.

P. 134. The groundlessness of your “ *Distinction of a Threefold Generation of the Son*,” [twice before the Creation, and once at his Incarnation,] has been already shown *above*, pag. 262,

(1) Τοὺς λέγοντας—— ἀγένητον τὸν θεόν, οὐ ὅτι ἡ βολὴ τουτῆς θε-  
λητεῖ εὑρίσκεται ἐπάγρ τὸν θεόν, ἀγένητιζει ἡ αὐγὴ καὶ καθολικὴ ἐκ-  
κλησία. Socrat. Hist. Eccles. lib. 2. c. 15. P. 552, 553.

(2) Irenaeus, lib. 1. c. 1. and lib. 2. c. 16, 17, 18, 19, 22, 23,  
24. Tertull. advers. Valentin. & Praescript. adv. Hær. c. 30.

and 271. And “writing of History by Invention,” you know, “is really Romancing.” Either the Second of the Two Ante-mundane Generations, (which is the (1) Only one the Antients ever call by that Name,) must be real and proper; and then, what you call his First Generation, can be but nominal only; [For otherwise, what Room can there be for the Generating again of a Person who was compleatly generated before?] Or else his First Generation, (never so called by the Antients,) must be real and proper; and then his Second Generation (though That Alone the Antients ever call by That name,) can be nothing more than a mere Figure of Speech. For, What of reality can there be in a Second Generation of Him, who, being absolutely immutable, could not but of necessity be Before it every thing that he could be After it? Nor will you stand to it, though you are perpetually supposing it, that there can be Any Change, so much as even of a Mode of Existence, in the unchangeable Self-existent God. Here therefore you are most inconsistently confident and diffident at once. What you call the “First Generation” of the Son, is, (you say) his “Most PROPER Filiation: — In respect of which, Chiefly, he is the Only-Begotten, and a distinct Person from the Father: His Other Generations were rather Condescensions” &c. And yet at

P. 134,

135.

(1) Bis natus est: Primum, de Deo in Spiritu, ante Ortum mundi: Postmodum in carne, ex Homine. *Lattant. Epit. c. 43.*

the same time, in speaking of this *First Generation*, "the *Ante-Nicene Writers* (you ac-

P. 135. "knowledge) are more sparing than those that  
"came after?" Only they said things, which

P. 136. (you think) "amount to it by necessary Impli-  
"cation." These Authors (you confess,)

P. 145. "Justin, Athenagoras, Theophilus, Tatian,  
"Tertullian, and Hippolytus, make the Gene-

P. 146. "ration Temporary, and speak NOT express-  
"ly of any other." "Novatian (you say)  
"asserted Both?" But when you cite the

F. 142. Passage, your Inference does but "seem to be  
"the most probable construction of the Passage?"

These Authors (you tell us farther) asserted

P. 146. the co-eternity of the Λόγος, tho' "Not con-  
"sidered precisely under the formality of a Son?"

But yet, according to Bishop Bull, they All

P. 147. ("except Justin) MUST be understood to  
"have believed the real and distinct Persona-  
"lity of the Son, before the Temporary Pro-

P. 154. "cession or Generation." And, "This

P. 158. "SEEMS to insinuate, &c." And "The  
"eternal co-existence of the Son; I should  
"RATHER say, of the Word." And,

P. 158. "Tertullian and Others" thought the Word  
"had been, as it were, quiescent and unope-  
"rating from all Eternity." And, "Hippo-  
"lytus carried this Notion so far, as to think  
"the Filiation not compleated, till &c." And,

"Others might perhaps reason in like manner,  
"thinking him to have been the Word before  
"his Procession, but not a Son." And,

P. 158. "All This is True, in some Sense, and when  
"rightly explained." And, "Other Fathers

"con-

" considering PROBABILITY," &c. And,  
 " After Arius arose, the Catholicks found it p. 160.  
 " highly necessary to insist much &c." Otherwise, p. 161.  
 " an explicit Profession of Eternal Generation might have been dispensed with."  
 And, " If any one disliking the Name or the  
 " Phrase of eternal Generation, thinks it better to assert an eternal Word, instead of an  
 " eternal Son; — there seems to be no farther  
 " harm in it, than what lies in the words, and  
 " their liableness to be misconstrued or to give  
 " Offence."

After all This; the Passages you alledge to prove that the *Logos* was *Always* in the Father, are entirely wide of the Question between us. For if, by That Term, those Writers at any time mean the *internal Reason* or *Wisdom* of the Father, without which P. 146,  
 the Father himself would be \* void of Reason<sup>148, 149,</sup>\* ~~λόγος~~  
 or *Wisdom*; 'tis evident This is not only Eter- ~~εἰρωνεία~~,  
 nal, but so Eternal, as to have a *Self-existent*,  
*underived*, *unbegotten* Eternity. But whenssoever, by That Term, they mean the *Son*,  
 the Person begotten of the Father; then, of what *Substance* soever they supposed him to be, and in what manner soever begotten of the Father, and of what *Duration* soever antecedent to all time, and in what terms soever his Generation be opposed to That Production of things in Time, or out of Nothing, which we call Creation; yet, since they always expressly and uniformly and without variation declare his Generation to be By the Power and Will of the Father, and never call

any *Necessary Result of the Father's Existence*  
by the Name of *Generating or Begetting*; 'tis  
manifest there is nothing in them, that is *at all* to your Purpose.

There remain only some *incidental* things  
in your Reply, to be taken notice of under  
This Head.

p. 138. How absurdly you alledge for yourself a  
Passage out of *Alexander of Alexandria*, which  
is directly *against* you; has been shown  
*above*, p. 254. Evidently, *Alexander* does  
not there oppose (as you imagine) *Necessary Existence* to *Self-Existence*, but a *Derived Eternity* to a *Necessary* or *Self-existent Eternity*.

p. 142,  
144. Your referring to *Athanasius* for the Opinion  
of Two Antient *Dionysius's*; and citing  
an Epistle of one of them, "IF it be his";  
and the Sense of *Pamphilus* and *Origen*,  
"IF we may rely on the Translator?" is  
giving your Reader Numbers instead of  
*Weight*.

To prove that (in the Opinion of the *Antients*) That *internal Reason*, without which  
the Father would be (*ἄλογος*) void of Reason,  
was as much a *real distinct Person*, as the  
Only begotten *Son of God*, when called by  
p. 147. That Name; you observe that "the Post-  
" Nicene Writers, who undoubtedly took the  
" *λόγος*, or *Word*, to be a *real eternal Person*,  
" yet make use of the same way of Reasoning."  
" Sometimes indeed they inconsistently do so.

And

And at other times they (1) no less expressly condemn this Notion of [λόγος ἐνδιαίτης and προπορεύομενος,] the internal and the emitted Reason of the Father. But you observe further :

First ; That “ before the Generation, of <sup>p. 148.</sup> which the Antients speak, they suppose the Father not to have been Alone ; which is hard to make sense of, if they meant only that he was with his own Attributes ; — that he was Wise, &c.” The Question here, is not, how hard the thing is to be understood, but what is the Meaning of a Writer’s Words. (2) Tatian says : “ God was [μόνος] Alone, inasmuch as nothing was yet [externally] produced : But inasmuch as he had within himself the Power of producing all Things, all Things might” in This sense “ be said to be with him.” And thus he was not Alone : “ For by his rational Power,” [i. e. as being a rational Agent, λογικὸς ὢν, so Athenagoras ;] “ he had his internal Reason itself subsisting in him.” ’Tis remarkable that he does not say, the Word or Reason was [πρὸς αὐτὸν] Present With him, but was [ἐν αὐτῷ] In him. Which shows (as Basil (3) argues against the Sabellians,)

(1) Athanas. Expos. Fid. Basil. Hom. 27. Cyril. Hierosolym. Cateches. 4. Concil. Syrm. apud Socrat. Hist. Eccles. lib. 2. c. 25. & apud Hilar. de Synod. P. 230. And long before them all, by Clem. Alex. Stromat. 5. P. 547.

(2) See Above, P. 110.

(3) Εἰ γὰρ Ἐν Καρδίᾳ ἡν ὁ λόγος, [which is the very Expression of Theophilus,] πῶς ἀν ἐνοθῇ θεῖς; πῶς ἀν ἡν Πρὸς τὸν Θεον; Ἔπειτα γέτε ὁ εὐ αὐθάπτω λόγος, ἀνθεωπός. γέτε Πρὸς αὐτὸν εἴναι λέγεται, ἀλλά Ἐν αὐτῷ. [which is Tatian’s Expression.] Homil. 27. that

that by the *Word* or *Reason* here spoken of, This Author did not mean a *Person*, but an *internal Power* or *Property*.

*Theophilus* (1) expresseth it Thus: that God had his *Word* or *Reason*, *in his Bowels, in his Heart*; and that this *Word* or *Reason* was [εαυτῆς φρόνμοις] *his Wisdom*, which he afterwards *begat* or *produced*, [as a distinct Agent,] before the *Creation* of the World.

*Athenagoras* (2) expresseth his Sense Thus: That, before the Generation of the Son, “God “ being [αἰδίως λογικὸς] *eternally rational*, “ had the *Word* or *Reason*, [εὐ εαυτῷ] *in himself*.

And thus (3) *Tertullian*. “ Before the Creation of the World, until the Generation of the Son,—God was *Alone*:—*Alone* “ with Respect to any Thing external; yet “ even Then not absolutely *Alone*; For he “ had [secum] with him [rationem suam] his “ own *Reason*, which he had [in semetipso] in “ *Himself*. For God was [*Rationalis*] endued “ with *Reason* or *Wisdom*.” But as to the *Person Begotten*, he presumes expressly to declare *His Notion*, (*contr. Hermog. c. 3.*) that “ *there was a time when the Son was not*.”

Lastly, (4) *Hippolytus* says, that “ tho’ God “ was *Alone*, yet he” (even the *Unbegotten* God and *Father of all*, whom he is there speak-

(1) See above, P. 114.

(3) See above, P. 111.

(2) See above, P. 107.

(4) See above, P. 117.

ing of,) “was [πολὺς] Many : For he was “neither without Reason, nor without Wisdom, nor without Power, nor without Counsel.” And he adds presently, that God had this Word or Reason [ἐν εὐτῷ] In himself; and afterwards begat it as a Light from a Light.

The Notion of These Writers (See above, p. 109.) seems to have been, that as One Fire lights Another ; so God, from his own internal Rational Power, produced or generated That intelligent Rational Agent, which is called his Word or Wisdom. The Word therefore, according to the Notion of These Authors, before its being Begotten, was not, as you affirm, With him, [περὶ αὐτὸν, apud illum, Present with him, as one Person with another;] but σὺν αὐτῷ, in the Sense of ἐν αὐτῷ, with or In him, as his internal Reason : Which language (as I just now observed from Basil) is of a very different Signification. And (1) Irenæus argues in like manner, against all Internal Generations or Emissions ; alledging that they cannot be real Persons, but (2) Properties only.

P. 148.

(1) Si autem non emissum extra patrem illum dicent, sed In ipso patre; primò quidem superfluum erit etiam dicere emissum esse eum. Quemadmodum enim emissus est, si intra patrem erat? Emissio enim, est ejus, quod emititur, extra emittentem manifestatio. lib. 2. c. 17. Speaking against internal Generations or Emissions, which the Valentinians contend ed for.

(2) Si autem non dicent esse emissam illam extra, sed adun tam Propatori;—necessitas est omnis—indiscretam —fieri;— & unum & idem fiet;— & quod non possit alterum sine altero intelligi, quemadmodum neq; aqua sine humectatione, neq; ignis sine Calore, &c. ibid. c. 14.

The

The Propriety of the Expression of a Person being *With himself*, Bishop Bull will warrant : Who observes that it is commonly said, (1) *No one was with me but myself.*

P. 148, 149. To your Second Observation, of the *Impropriety* of God's being said to *converse* and *consult with his own Attributes*; Tertullian, upon this very Argument, answers : that *a Man* (2) *converses with his own Reason, talks and reasons with himself*; and that *the Word of his Mind, is a Discourser with him.*

P. 149. Your Third Observation is ; that "if the "Word was a real Person After his Procession" (After his "Generation," your Argument required you to say) "from the Father, (which "is not disputed;) he must have been so Be- "fore." I answer : That Generation, before which the Person generated was *every thing* that he could be *after* it, is *No Generation* at all. Those Writers therefore, who make the Generation of the Word to be *Temporary*, do not suppose the Person generated, but only the *internal rational Power* of God, from which he was generated, to be *eternal*.

P. 151. Your Fourth Observation is : "Had these "Fathers believed the Word was an Attribute "only, or Power, before the Generation which "they speak of; then it would follow that the

(1) Nemo erat mecum praeter meipsum. *Defens. F. N. c. 6.*  
P. 211.

(2) Vide cum tacitus tecum ipse congrederis, ratione —  
loquaris illud in animo necesse est : Et dum loqueris, *confabu-*  
*tionem* patris Sermonem. *Adv. Prax. c. 5.*

"Son was properly a Creature, ἐξ ἀνθρώπων, in Their Opinion." I answer: They did not suppose him to be, ἐξ ἀνθρώπων, from Nothing, but ἐκ τοῦ πατέρος, from the Father: Being, & verū puros, (as Athenagoras,) and, & ποιητής, (as the Council of Nice expressed it;) but Generated (after an ineffable manner) from an internal substantial Power of the Father, by his Will and Good Pleasure; without any division, abscission, diminution, or alteration whatsoever, either of the Substance or Powers, of the Father himself. And therefore the Council of Nice declared it to be Their Sense, that he existed [πρὶν γεννῆσαι] before he was begotten. Which Notion of "Consubstantiality," how far it is from inferring That Equal Supremacy of independent Authority, which is the only Material Point in question between us, and on which ALONE depends the True Question concerning the Unity of God, viz. the Question whether there be One or More Supreme Governors of the Universe; appears evidently from hence, that Many Antient Christian Writers, particularly (1) Tertullian, (2) Origen, and

(1) Deus hominem, — imaginem & Similitudinem suam, immo & Substantiam suam, per anime scilicet censem, &c.  
— In ea Substantia, quam ab ipso Deo traxit, id est, anima. Adv. Marcion. lib. 2. c. 5. Quoquo modo Substantia Creatoris, delicti capax. ibid. c. 9. Tu, non tantum factus, sed etiam ex Substantia ipsius animatus. Advers. Prax. c. 5.

(2) Jerom. tells us, that Origen taught, in his First Book de Principiis; omnes rationales Naturas, id est, Patrem, & Filium, & Spiritum Sanctum, Angelos, Potestates, Dominationes, ceteraque Virtutes, ipsum quoque hominem, secundum Anime dignitatem, unius esse Substantie. Epist. ad Corit.

(1) *Lactantius*, thought even *Angels*, and the *Souls of Men*, to be also *Consustantial* with God, or generated from the *Divine Substance*.

From these Notions of the Antients, 'tis very apparent that they looked upon *Generation*, whether *Temporary* or *Eternal*, to be always a different thing from *Self-existent independent underived Eternity*. Which may be still more clearly illustrated from *Eusebius*: Who, though he stiles even the *Angels*, (2) *ἀγέόντες*, *Beings existing before all Time*; and frequently asserts the *Generation* of the *Son* to have been (3) *from beginningless Ages*, yet concerning *unoriginate underived Eternity* the same Author thus emphatically expresses himself. “*Marcellus*, (4) says he, *imagines and determines, that the Word of God is eternal, that is, Unbegotten. Not considering, that if the Word be distinct from God, then he makes two Eternals, the Word and God; and so there is no longer One Original of things. But if he says there is but One eternal, making God and the Word to be the same; then he is openly a Sabellian.*”

(1) Denique ex omnibus Angelis, quos idem Deus de *suis spiritibus* figuravit, &c. *Lactant. Epit. c. 42. Edit. Davis.*

(2) *De Laud. Constantin. p. 606.*

(3) See the Passages cited in Dr. Clarke's *Scripture-Doctrine*, Part II, § 17.

(4) Οὐδὲ Μάρκελλος ὅμητες αἱδῶν εἴσαις ἀυτὸς τῆς Θεοῦ λόγου, τῷτε ἔτινα ἀγέννητον, πολλάχις ἀγέννητον καὶ σωματικόν, ὅτι εἰ μὴ ἔτερον τοῦ Θεοῦ τὸν λόγον φέσκει, δύο ἔτσι αἱδῖα, ὁ λόγος καὶ ὁ Θεός, καὶ γάρ τις ἔτσις ἀρχὴ μία: εἰ δὲ ἐν λεγούσῳ αἱδίῳ, τὸν ἀυτὸν ὄριζόμενος εἴναι τὸν τῷ λόγῳ γεννηθεῖν τὸν Σαβελλινὸν ὄμολογοντει. *De Eccles. Theol. lib. 2. c. 12.*

Again : “ The *Splendor*, (1) says he, is co-existent with the Luminous Body, being compleutive of its Existence: For without the *Splendor*, it would not be a luminous Body. — But the *Father’s Existence* is before the Son’s, and preceeds his *Generation*; he being alone *Unbegotten*. He is also of Himself perfect, and First, as being the Father, and the *Cause* of the Son’s Subsistence; receiving nothing from the Son to complete his Divinity: Whereas the Son, proceeding from a *Cause*, is Second to him whose Son he is; receiving from the Father both his Being, and his being *what he is*.” Again : The only-begotten Son, he says, was brought forth (2) After the unoriginated and unbegotten Substance.” And again: Having spoken very highly of the Son, as having been before all Ages, and coexisting Always with the Father, as the Odour with the Unguent, and the Splendour with the Luminous Body; he cautions his Reader not to take these Similitudes too strictly, but with several Restrictions and Differences. One of which, is, “ that (3)

(1) Ἡ μὲν δύνη συντάσσει τῷ φατὶ, συμπληρωτική τις ὡσα ἀντοῦ οὐν γὰρ αὐτῆς εἶναι προσοίσθια φᾶσ.—Οἱ δὲ πατὴρ προϋπάρχει τῷ οὐσίᾳ, καὶ τὸ γενέσεως ἀντοῦ προφέσηκεν, οὐ μόνον τὸ γένεντον ἦν. Καὶ δὲ μὲν καθ’ ἑαυτὸν τέλεος καὶ πρῶτος, οὐ πατὴρ, καὶ τῆς τοῦ οὐσιοῦ συντάσσεις ἀετοῖς, γένεντος εἰς συμπλήσσων τῆς ἑαυτοῦ θεότητος παρὰ τοῦ οὐσιοῦ λαμβάνων. οἱ δὲ οὐδὲ ἀετοῖς γεγονός οὖσι, δεύτερος οὐ εἴσιν οὐδὲ καθεστηκεν, παρὰ τοῦ πατρὸς καὶ τὸ εἶναι, καὶ τοιούτοις εἶναι εἰληφάσ. Demon. Evang. lib. 4. c. 3.

(2) Μετὰ τὴν ἀναρχον καὶ ἀγέννητον χοίνιον. ibid.

(3) Οὐδέ γε ἀνάρχεις συναφέσηκε τῷ πατέρι, ἐπει οὐ μὲν ἀγέννητος, ἀλλὰ γεννητός προϋπάρχειν οὐ καὶ προφέσηκας πατέρα οὐσιοῦ, πᾶς ἄστιος ἀμολογήσεται. Dem. Evang. lib. 5. c. 1.

“ the Son does not coexist with the Father  
 “ unoriginately ; the One being *Unbegotten*,  
 “ and the other Begotten:—But every one  
 “ must needs confess, that the Father Is and  
 “ subsists before the Son.” And another Dif-  
 ference, he says, is ; that (1) “ the Light  
 “ shineth not forth by the Will of the Lumi-  
 “ nous Body, but by a necessary Property of its  
 “ Nature : But the Son of God, is, by the De-  
 “ sign and Will of the Father, his Substantial  
 “ Image.” Which, by the way, shows your  
 great unfairness in referring frequently to this  
 p. 155, &  
 159. Similitude of “the Sun and its Rays,” and  
 particularly in your citing from Eusebius these  
 words, (*γεννᾷ περ δι ναὶ ὁ ἥλιος τὸν αὐγήν,*)  
 “ the Sun generates Light ;” without ever  
 taking notice that the word, *Begetting*, when  
 applied either not to a *Living Agent*, or not  
 to the *Will* of the Agent, is merely a Poeti-  
 cal or Rhetorical Figure of Speech ; and  
 that if the *Father* begat the *Son* by the same  
 necessity of Nature as the *Sun* begets its *own*  
*Rays*, (which are indeed the *Sun itself* under  
 a partial consideration;) the *Son* would not  
 in *Truth* be any more *really* a *Son*, or *really*  
*Begotten*, than the *Father himself*; but would  
 be as *truly* the *One God and Father of all*, as  
 the *Father himself* is so.

Novatian in like manner says, that the Son  
 “ was always in the Father.” And yet the  
 same Author, speaking of the Father’s *un-*

(1) See above, p. 122.

originate Eternity, says, that (1) “the Father is Before the Son, because he must needs be Prior to him, as being his Father: It being necessary in itself, that he who is unoriginate, should be before him who is originated, and be Superior to him.” That “the (2) Father Only is unoriginated;” [and therefore, in the Eminent sense,] “Only invisible, Only incomprehensible, Only immortal, Only Eternal, &c.” That (3) “if the Son were not begotten, it would follow, that being Self-existent, and compared with him [the Father] who is Self-existent, their Equality in This respect, as being Two Self-existent, would make Two Gods.—If he were Invisible” [in the like Eminent sense,] “it would follow, that being compared with Him who is Invisible, their Equality in This respect, as being Two Invisibles, would make Two Gods. In like manner, if he were” [in the same Eminent sense] “Incomprehensible, and whatever else is peculiar to the Father; we acknowledge there would have been just ground to charge us with making Two Gods.”

(1) Quia & Pater illum etiam præcedit; quod necesse est Prior sit, qua pater sit. Quoniam antecedat necesse est eum qui habet Originem, ille qui Originem nescit. Simul ut hic Minor sit &c. *Ie Trinit. c. 31.*

(2) Est ergo Deus Pater—solus Originem nesciens, invisibilis, immensus, immortalis, æternus, &c. c 31.

(3) Si enim natus non fuisset; innatus, comparatus cum eo qui esset innatus, *æquatione* in utroque ostensâ duos facheret Innatos, & ideo duos facheret Deos.—Si Invibilis fuisset; cum Invibili collatus, *par expressus*, duos Invibiles ostendisset, & ideo duos comprobasset & Deus. Si incomprehensibilis, si & cætera quæcunque sunt Patris; meritò, dicimus, *duorum Deorum*—controversiam fuscitasset. *ibid.*

Methodius says indeed, as you cite him, that  
 p. 143. Christ's "being a Son, is indefinitely expressed  
 "without any Limitation of Time." And yet  
 the same Author stiles him (according to the  
 Language of those Times) "the (1) first-be-  
 gotten

(1) Πρωτόγονος, τοῦ Θεοῦ, καὶ πρῶτος βλάσπερας, προσβύτατος τῶν  
 εἰώνων, καὶ πρῶτος τῶν Ἀρχαγγέλων. Upon which Expressions, the  
 Learned Valesius observes. Intelligendum, salva æternitate &  
 Consubstantialitate cum patre, Verbi ejusdem. Simul in memo-  
 riam revocandum, Patres plerosq; Nicenæ Synodo priores,  
 minus exacte interdum de divinis Personis locutos; ut singilla-  
 tis demonstrat Petrius, lib. 1. de Trinit. cap. 3. Not. 6; inter  
 eos quoque Methodium numerans, c. 4, Num. 12. Atq; hinc  
 occasionem Photio datam suspicor acitionendi, hoc opus fuisse  
 depravatum Arianis Opinionibus immisit. Quod non obstat  
 quin utiliter edatur; si ratio similis non prohibuit quin lauda-  
 biliter & bono publico in Lucem producerentur scripta Justini  
 Martyris, Athenagora, Tatiani, Theophili, Irenæi, Clementis  
 utriusq; Remani & Alexandrini, Origenis, Dionysii Alexandri-  
 ni, Gregorii Thaumaturgi, Luciani Martyris, Tertulliani, Laetan-  
 ti, & similium; apud quos multò duriora in hoc genere le-  
 guntur, quam apud Methodium nostrum. Vales. Not. in Me-  
 thodium de Conviv. Virg. P. 33.

Nonnullis veterum illa de Divinitate ac personarum in eâ  
 diversitate infederat opinio, Unum esse Summum, ingenitum,  
 neq; aspectabilem deum.—Tum autem à supremo Deo ac  
 Patre [verbum] producendum esse dixerunt, cum hanc rerum  
 univeritatem moliri statuit, ut illum velut Administrum habe-  
 ret. Quam sententiam alii clarius, obscurius alii significant.  
 Sed isti ferè, Athenagoras, Tatianus, Theophilus, Tertullianus &  
 Laetantius. Tam ii vero, quam alii, ut Origenes; Ævo, Digni-  
 tate, ac Potentiâ Superiorem esse Verbo Patrem arbitrati sunt.  
 Petav. Theol. Dogm. de Trinit. Tom. 2. l. 1. c. 5. § 7.

Inter Christianos Doctores, qui ante Nicenam floruerunt Sy-  
 nodum, multi [præter Origenem] de Trinitatis mysterio parum  
 caute locuti sunt. Insincera certè fuit Tatiani, & Tatiano ve-  
 tustioris Faustini, de Trinitate doctrina. In eandem venit crimi-  
 nationem *Fæstus-Clemens*, venit & *Theophilus Antiochenus*. In-  
 digna vero & intoleranda profuderunt Tertullianus & Laetan-  
 tius; Clemens quoq; Dionysius, & Pierius, Alexandrini; alioq;  
 complures.—Non in iis solùm, sed in aliis etiam ad Christi  
 generationem & Spiritus Sancti processionem pertinentibus, &  
 hic quem dico Tertullianus, & alii pleriq; ex antiquissimis Do-  
 CTORIBVS & NICHENÆ synodo anterioribus, Origenis impietatem,  
 (dicam?)

“ gotten, and the first Production of God, the  
“ most Antient of the Æons” (or Celestial  
Beings,) “ and the first of the Archangels.”

Alexander of Alexandria, in the Place above referred to, p. 254, and 280,) insists that “ neither the word, *Always*; nor *Before all Ages*; “ nor *any Other Words*, amount to the same as being (ἀγέννητος) Unoriginate or *Self-existent*.” Wherefore (he (1) adds) we must “ reserve to the *Self-existent*” [or *Unoriginated*] “ Father, his peculiar Dignity.” And; “ We (2) must reserve to the Father, the peculiar Property of *Self-existence*.” And; (3) “ The Word was not *Unoriginate*” [or *Self-existent*;] “ For Nothing is *Unoriginate*, besides the Father.” And Basil: (4) But the Title (says he) of *Unoriginated*, no Man can be so absurd as to presume to give to Any “ Other, than to the Supreme God.” Speaking of the Person of the *Father*, in express contradistinction both to the *Only-begotten* and to the *Holy Spirit*. And again: “ We (5) know but One *Unbegotten*” [or *Self-existent*,] “ and

(dicam?) an imperitiam, vel æquarunt vel superarunt, *Justinus*, *Athenagoras*, *Theophilus Antiochenus*, *Tatianus*, ipse *Tertullianus*, & *Lactantius*. *Huet. Origenian.* p. 36, 45.

(1) Οὐκέν τῷ μὲν Ἀγέννητῷ πατέρι ὀκείον αἴσθωρα φυλακτέον, &c. *Epist. ad Alex. apud Theodorit. lib. 1.*

(2) Τὸ δὲ Ἀγέννητον τῷ πατρὶ μένον οἰώνων παρεῖναι δοξάζουτες. *ibid.*

(3) Οὐχ ὅτι Ἀγέννητος οὐδὲ ἐν γερόντῳ Ἀγέννητον, οὐ πατήσ. *ibid.*

(4) Ἀγέννητον δέ, καθειστὸς ἐξειρηνεῖται τοῦ φρονεῖν, ὡς τοις ἄλλοις ἔτερον πλὴν τοῦ θεοῦ τῶν ὅλων προσαγορεύσαται. *Contr. Eunomia lib. 3.*

(5) Εὐαγέρειον διδασκειν Ἀγέννητον, οὐ μίαν τῶν πάντων αἰχμὴν, τὸ πατερά τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. *Epist. 78.*

"One Original of all things; even the Father  
"of our Lord Jesus Christ."

From these Passages, the Reader will judge with what Truth you affirm, in your

P. 153. First Observation upon *Justin*, that sometimes "ἀγέννητος is not considered as the Personal Character of the Father, and as signifying Unbegotten; but as it belongs to the τὸ θεῖον [the Divine Nature,] and denotes [only] Eternal, uncreated, immutable Existence," and so "is applicable to the Son." You might as well have said, that Any Words shall signify at any time, whatever you please to have them. Sometimes the word ἀγέννητος shall signify, *Unbegotten*; and then it must not be an *Essential*, but a *Personal Character*. At other times it must mean, not *unbegotten*, but only *eternal, immutable, uncreated*; and then it shall not be a *Personal*, but an *Essential Character*; including (by a direct contradiction to the etymology of the Word, as well as to the Use of it in All Antient Writers,) both Him that is *Begotten*, as well as him that is *Unbegotten*. In reality, the word ἀγέννητος, as (1) *Henry Stephens* justly observes, never does nor can signify any thing but *Unbegotten*: Nor have you the least Ground from Any Antient Writer whatsoever, for any other Sense of it. Particularly This is evidently the meaning of it in every Passage throughout the Writings of *Justin*, who never any where

(1) Not. in *Athenag.* P. 19.

stiles the Son ἀγέννητος. 'Tis apparent in all your own Citations from him, and very remarkably in your N<sup>o</sup> 4 and 6. "The (1) Father "of all, being Unbegotten;— but the Son, "existing with him, and being Begotten, &c." Your Argument from "ἀγέννητος" being "equivalent to ἀφεγένητος," that therefore "Justin MUST have believed" (in direct contradiction to his own and all other Christian Writers express declarations,) "that ἀγέννητος," considered as an essential Character, "is applicable to the Son:" is just such an Argument, as if one should prove that St. Paul MUST have believed (in direct contradiction to his own Assertion,) that ὁ μόνος ἐχων αἰώνια [who only hath Immortality] is not a peculiar description of the Invisible God, because Others also are [ἄδιάντοι] Immortal.

In a Marginal Note you alledge, "that the Words ἀγέννητος and ἀγένητος, with double or single ν, have been used very promiscuously in Authors :" And that "the Son is properly ἀγένητος, as well as the Father." I answer: No Antient Christian Writer ever made any other promiscuous Use of the Words, than so as Always to mean by [ἀγέννητος,] Unbegotten: And they generally mean the same also by ἀγένητος. The word ἀγένητος indeed may possibly sometimes, [Stephens brings (2) one Instance out of Aristotle,] in the Pla-

(1) Τῷ πάντων πατρὶ, —— Ἀγέννητῷ δύτι. —— οἱ βοῦς, —— τεῦχος καὶ γεννήματος, &c.

(2) Not. in Athenag. P. 19.

tonick or Stoick Philosophy signify, not made; in opposition both to things *made out of nothing* and to the *Self-existent God*: (Such were the ἀγέντοι θεοί of the Stoicks and *Platonists*, supposed to be produced, not *out of Nothing*, but out of the (1) *Substance* of the *Self-existent God*;) But the Antient *Christian* Writers made not (that I can find) any such Distinction in the *Use of This Word*. Whenever they stiled *God ἀγέντος*, they meant the same as [ἀγέντος] *Unbegotten*. Or if it could be prov'd that ἀγέντος in These Writers ever signify'd *unmade*, in Distinction from *Unbegotten*; and even that *This Title* was ever given by them to the *Son of God*; it would still be nothing to your Purpose. It would not hence follow that the Son might be stiled ἀγέντος, which always and necessarily signifies *Unbegotten*; though the Father who is [ἀγέντος] *Unbegotten*, might unquestionably be stiled [ἀγέντος] *Unmade*. But indeed; as *Justin* never stiled the Son ἀγέντος, any more than ἀγέννητος; so you are wrong also in every one of the Other Antient Writers you alledge to this Purpose.

P. 153. *Ignatius* never stiles the Son ἀγέντος. In his smaller Epistle to the *Ephesians*. cap. 7, he indeed once stiles him γεννήτος καὶ ἀγέννητος, σαρκίζος καὶ πνευματίζος, παράντος καὶ ἀπαθής. Which is the Passage, I suppose, you mean. But There, ἀγέννητος is plainly set in opposition

(1) Ταῦτα τοῖς ἐκλαύσομενοι: And, μέρια and ἀναπόστροφα θεῖα.  
Simplex. in Aristot. Phys. fol. 265.

only

only to *Humane Generation*: and therefore is nothing to your Purpose. Nor does *Irenæus*, that I can find, stile him ἀγένητος. You should have cited the Places, if you had them ready. If you mean the word, *infactus*, in the (1) *Latin Translation*, (in a Passage which you refer to more than once,) lib. 2, c. 43, al. 25; it is not certain how That was writ in the *Original*. And besides; the word, *infactus*, in That Place, most probably refers to the *Father*, not to the *Son*: As will appear to a Reader who considers the *connexion* of the whole Passage. *Origen*, in (2) one *single* Place, has ἀγένητον applyed to the *Son*: But the Passage is evidently corrupt. For the word ἀγένητος, is *no where else* used by him concerning the *Son*: And the *Sense* of the *whole* Passage, and the Terms πρωτότονος and γεννήσας αὐτὸν immediately following, show so evidently to an attentive Reader the impropriety of ἀγένητος in This place, that *Gelenius* the Translator renders it *ab aeterno genitum*, *ἀειγένητον*; And 'tis most probable, the true Reading is, γεννητόν. Lastly, *Athenagoras's* [ἢ γενόμενον] not made, is so far from being an Argument (as you would insinuate) that “ἀγένητος is applicable to the *Son*”; that, on p. 153;

(1) Non enim *infactus* [probably ἀγένητος, as in *Other Places*] es, O homo; neque semper co-existebas Deo, sicut proprium ejus Verbum. “*You are neither Unoriginate, O Man, (as God himself is,) nor were you Always With God, as his own “Word was: But — beginning Now to exist,” &c.*

(2) Adv. Cels. lib. 6. p. 287. Οὐτε γὰρ τὸν ἀγένητον [legend. γεννητόν] καὶ πάσης γεννήσας φύσεως πρωτότοκον πατέρα ἔχειν εἰδούσας δύναται, ὡς ὁ Γεννήσας αὐτὸν πατέρα ἔτε τὸν πατέρα, ὡς, &c.

the contrary, in the very Passage you refer to, he is expressly stiled γένημα. Πρῶτον γένημα εἴναι τῷ πατρὶ, ἐχώς γένομενον, &c.

P. 153. Your Second Observation upon *Justin*, (viz. that since “God’s being ἀγέννητος and ἀφθαρτός is supposed the very Ground and Foundation of being God,—therefore if the Logos be not, in this Sense, ἀγέννητος and ἀφθαρτος, he is not God, according to Justin :”) is exactly as ridiculous, as if a Man should argue, that since, according to St. Paul, God’s being “the Father, of whom are all things,” is declared to be the very Ground and Foundation of his being The “One God;” therefore if the Son be not “the Father, of whom are all things,” he is not God at all, according to St. Paul. I wonder a Man of your Abilities should not be ashamed to argue in this manner.

P. 154. Your Third Observation upon *Justin*, is just such another Argument, to prove, that because *Justin* styles the Son [Θεὸς] God, [πρωτότοκος ὁ τὸς Θεός] as being the First-begotten of God; and “the SAME” reason “MUST hold,” why he *MIGHT* justly stile him “ὁ ὁν” or “γένεσιν μηδέχων,” Self-existent or not generated at all; therefore ‘tis manifest *Justin* DOES “make him to be ὁ ὁν, in his own proper Person:” Though *Justin* himself, on the contrary, Expressly tells us his Opinion, and distinctly and largely insists upon it, that He who, in talking with Moses, stiled himself *I Am*, and *God of Abraham*, was

(1) NOT

(1) NOT himself *The Creator of all things*, but his *Messenger, ministering to his Will*. What Satisfaction you ought to make your Reader for treating him in This manner, I leave to your own Ingenuity to consider.

Your *Fourth Observation upon Justin*, is, P.154,<sup>or</sup>  
 that his taking notice that (2) *the Father*,  
 as being [ἀγέννητος] *Self-existent, has no Name*; and his “repeating immediately after,  
 “ the Observation of *having no Name*, and ap-  
 “ plying it to the *Son*, observing that *neither*  
 “ *He properly has any Name*; — seems to insi-  
 “ *nuate his Co eternity*:” That is, (if your  
 Argument has *Any connexion in it*,) such a  
*co-eternity* as implies being [ἀγέννητος] *Self-*  
*existent*. I answer : *Justin's (3) Words*, far  
 from signifying that the *Son* “ *has no Name*,”  
 denote *This only*; that as the *Father* has pro-  
 perly *no Name at all*, so *even the Name itself*  
 which the *Son* has, [*viz. Christ,*] is of a  
*Signification unknown in its full extent*. And,  
 far from insinuating that *ἀγέννητος* is in *Any*  
 sense “ *applicable to the Son*,” *Justin in this* P. 155.  
*very sentence* stiles him *γεννώμενος*, in express  
 opposition to *ἀγέννητος*. So entirely void of  
 all foundation, are every one of your Observa-  
 tions.

(1) Ὁυχ ὁ ποιῆτης τῶν ὄλων οὐσαί θεὸς ὁ τῷ Μαρτιῖ ἐιπὼν αὐτὸν εἶναι:  
 θεὸν Αβραὰμ, ————— ἀλλ᾽ ὁ ————— τῇ τοῦ ποιητοῦ τῶν ὄλων θελήσει ὑπη-  
 ρετῶν. *Dial. cum Tryph.*

(2) Ὄνομα τῷ πάντων πατρὶ θετὸν, Ἀγεννήτῳ οὔτε, ἢ καὶ οὐσίᾳ.  
*Apol. 2.*

(3) Οὗτος ἐκείνος ————— γεννώμενος, ————— χριστός —————  
 λέγεται, ὄνομα καὶ αὐτὸς περιέχου ὕγιαστον σημασίαν. *Apol. 2.*

Before I leave *Justin*, I cannot but take notice of your great unfairness in telling your Reader, that *Justin* and Other Antient Writers  
 P. 156, “supposed the whole Trinity to create, as it  
 157. “were, in Concert:” That “the *Audacia*, the  
 “Designing part, was thought most Properly to be  
 “reserved to the Father, as the first Person:”  
 But “whether they went upon any solid Rea-  
 “sons” in this point, “is not very materi-  
 “al:” That “these are Things not to be too  
 “rigorously interpreted:—In the whole, they  
 “have a very good meaning, &c.” The  
 reason of all This Shifting, is very evident.  
 All Antiquity, (as I have above shewn at large,) is uniformly, constantly, and largely *Against you* (and you *yourself* also sometimes *against yourself*) in This point. *Audacia* never sig-

P. 157. nifies the “*Designing*” part, but always the *Auktoritative* or *Commanding* part. The Antients unanimously and without exception agree, (and found the Unity of God upon it,) that the *Will of the Father only*, is the *First Cause* of All things. And no Antient Writer ever said (with regard to the point of *Authority*,) that the Three Persons “*created in Concert*,”

P. 150. any more than a *Man* and *his own Hands* were ever said to do any thing *in Concert*. Which is the very reason, why “*the Son and Holy*  
 P. 157. “*Spirit are frequently styled, Manus Patris,*” *the Hands* (as it were) *of the Father*; (or, as *Irenaeus* calls them, *inenarrabile ministerium,* his *inexpressible Ministry*;) Doing every thing as much according to the *Will of the Father*,

as

as a Man's *Hands* (supposing they were intelligent) always fulfill the Will of the *Man*.

The like unfairness there is, in your saying, P. 158.  
*Hypostasis* or "Person:" When you well know, the word *Hypostasis*, among the Antient Writers we are now speaking of, never signified *Person*, but *Substance*. But to proceed.

*Athenagoras*, speaking emphatically of the *unoriginate undervived eternity* of the *Father*, says that Christians cannot be Atheists, because they believe (1) "in one unbegotten and Eternal God, &c." And again: (2) "That the Unbegotten God, is alone Eternal." In the same sence as St. *Paul* affirms, ὁ μόνος ἕχων αἰτασίαν, that "He only bath Immortality."

*Tertullian*, (as has been before observed, P. 145; and you yourself take notice,) is so presumptuous, as expressly to deny the *Eternity* of the *Son*, as a *Son*.

The *Apostolical Constitutions* affirm the *One unbegotten God, the Father, to be (3) Alone Eternal.*

*Novatian* describes God the Father, as being (4) *alone unoriginated and Eternal.*

*Arnobius* most magnificently describes the *unoriginate Eternity* of God the Father, in These Words. (5) "Is not He alone Unbegotten,

(1) Ἐν τὸν αὐτούντος καὶ αἴδεν — θεόν. P. 37.

(2) Μόνος αἴδει οὐ καρέντος θεός. P. 122.

(3) Αἴδεν καὶ αἰνεψκον, — μέγεν αἰσθαν. lib. 6. c. 11.

(4) Solus Originem nesciens, — Aeternus, &c. c. 31.

(5) Nonne Solus ingenitus, immortalis, & perpetuus solus est? Quis caput & fons rerum est? non ipse? Cui debet aeternitas hoc ipsum, quod nuncupatur aeternitas? non ipsi? *Adv. Gent.* lib. 2. P. 95.

" immortal, and alone Eternal ? Who is it,  
 " that is the Original and Fountain of Things ?  
 " is it not He ? To whom does Eternity it-  
 " self owe its being *Eternity* ?"

From what has been said, it abundantly appears, that *whatever Notion* the most Orthodox of the Antient Fathers had, concerning the *Eternal Generation* of the Son ; yet, evidently, they none of them understood it in such a Sense, as to suppose that the *Person Begotten* had absolutely, as a *Person*, the *same necessary and independent Existence* with the *Father who begat him*. For which Notion, you have neither *one Text of Scripture*, nor *one Testimony of any one Antient Writer whatsoever* ; the whole Tenour both of Scripture and Antiquity being most evidently against it.

### QU E R Y IX.

*Whether the divine Attributes, Omnipotence, Ubiquity, &c. those individual Attributes, can be communicated without the divine Essence, from which they are inseparable ?*

*Answ.* **T**O This Query, it is evidently a sufficient Answer, to observe that  
 p. 164. " *Individual Attributes* " can neither be communicated with nor without the Essence ; Because Communication of an *Individual*, without the *Communicator's* parting with it, is supposing

sing it to be *not an individual*; and is consequently a Contradiction in Terms.

But you insist upon it, that the Son "hath p. 174.  
"the individual Attributes of God the Fa-  
ther," and "the individual Essence: For  
otherwise he must be a Creature only: And  
therefore the Question, in plain terms, is,  
"whether the Son be God or a Creature." I  
answer. To have the individual Essence and  
Attributes of the Father, is to be the Father.  
For, What is any Thing, Being, or Person, but  
That individual Essence and Attributes, by  
which it is That Thing, Being, or Person,  
which it is, and not Another? The question  
therefore arising from what you here lay  
down, is, in plain Terms, necessarily This;  
Whether the Son be the Father, or a Creature?  
To which, the Answer you shall make  
for yourself, will serve also for Me. The  
Foundation you here go upon, is, that Whatever is, must be either God or a Creature.  
Now the only Ground, on which the Truth  
of this Disjunction relies, is This; that every  
thing must of necessity be either originated or  
unoriginated. If therefore the Terms God  
and Creature, in your Disjunction, be equi-  
valent to unoriginated and originated; you  
charge the universal Church of Christ in all  
Ages, (and yourself also, though not in a con-  
sistent manner,) with making the Son a Creature.  
But if you understand the Terms in  
any other Sense, your disjunction is no dis-  
junction; because there may be a Medium  
between that which is absolutely unoriginate,  
and

and that which is originated after any particular manner.

Again: Is not *Self-existence* an Attribute of God the Father? And are not all the Attributes of God the Father, *unoriginated*? How then can the Son have the *individual Attributes* and *Essence* of God the Father, and yet not be *unoriginate*? In reality, your Assertion here is downright *Sabellian*; making the Son to be, not  $\delta\mu\sigma\tau\omega\zeta$ , but  $\tau\alpha\tau\theta\sigma\tau\omega\zeta$  and  $\delta\mu\sigma\pi\theta\tau\omega\zeta$  with the Father, nay to be the *Father himself*. For, what is the *individual Essence and Attributes of the Father*, but the *Father himself*? If the Son therefore, as you affirm, has Both these; he is plainly the *Father*. Or else, What is it that distinguishes the Son from the Father? If you say, the *Personal Attributes*; then you destroy your First Assertion. For the *Personal Attributes* of the Father being unquestionably the “*Individual Attributes of the Father*”; the Son, according to your own Argument, must either have these *personal Individual Attributes* of the Father, or else not have “*the individual Essence*.” But if the *Father* is a mere *Name, Mode, or Relation only*; tell us so without Disguise, and then I shall know who is my Adversary. ’Twas very difficult for me here to suppose, that while you are positively affirming that the Son bath the “*individual Attributes of God the Father*,” you could mean on the contrary, that he bath *NOT* the *individual Attributes* of the Father, but distinct *individual Attributes* of his

own ; equal to those of the Father, though derived from him. And yet, from Other Parts of your Book, this seems to be your *real* meaning, while you are here disguising absolute Tritheism in Sabellian Terms.

Thus have I made good the Answer to your *Query* ; and might justly be excused in not meddling at all with the *Metaphysical Amusements*, in which you have here indulged your Imagination through several Pages. They are really nothing to the Purpose of the Dispute between us. Yet, that you may not from my Silence pretend you had offered something which could not be answered ; I shall endeavour, in some brief Remarks, to show you the *Absurdities* your manner of reasoning here abounds with.

You begin with telling me, that you "have p. 164.  
" gain'd one Point, in knowing what Dr. Clarke  
" means by All divine Powers." That is ; I have made this great Discovery to you, that the Doctor by the *divine Powers of the Son*, does not mean the *divine Powers of the Father* ; and that, by *Authority and Powers derived*, he does not mean *Authority and Powers unoriginated, independent, and un-derived*.

In the next place, upon That Maxim of p. 165.  
the Doctor, that *Necessary Agents* [falsely called *Agents*] are no Causes, and do not properly act ; you observe, that "this is very true of all Finite necessary Agents : —  
" But (you ask,) does it therefore follow  
" that all the Acts of the Divine Nature,  
" are

“ are Voluntary and Free, none Natural and “ Necessary?” I answer. The Essence of Action, being the Exerting of Power; and the Original of all Exerting of Power, being the Will; it necessarily follows that every Act [not of the Divine Nature, as you absurdly express it; for No Nature is any Agent: But every Act] of God, is Voluntary and Free, none naturally Necessary. The Instances you alledge to the contrary, of God’s Wisdom, Goodness, Self-Complacency, and the like; (that is, his seeing the Relations of Things, their Agreements and Disagreements; and his knowing and Approving what is fit and right;) these are Necessary indeed, but they are not Acts. They are no more Acts of God, than his Omnipotence, Eternity, or Omnipresence; which result from the necessary Existence and Perfection of his Nature, and not from his Will. They are therefore Modes of Perfecti-  
on of Existence. But whenever God acts or does any thing, conformably to this Knowledge, Judgement, and Approbation of Things; this actual exertion of his Power, does not proceed from Necessity of Nature, but from his free Will. For which reason, Thanks are due to him for every Good thing he Does; but no man returns him Thanks for his being Omniscient or Omnipresent or Eternal.

P. 165. But you “ scruple not to assert, that by “ the same absolute Necessity of Nature that “ the Father exists, he exists as a Father.” If so, then the Father is no more [either, as Bright stiles him] the Cause of the Son’s Ex-

istence, than he is of his own. He is evidently no more *Father* of the Son, than of Himself. He no more *Begat* the Son, than he *begat* his own Reason or Understanding. The Son is as *Self-existent*, and *Unbegotten*, as the *Father*; because he exists by "*the same absolute Necessity of Nature*," which makes the Father to be *Self-existent* and *Unbegotten*. See *above*, p. 253.

What follows, from hence to the End of this Chapter, amounts briefly to This; that there are as great Difficulties in explaining the Manner of the Divine Omnipresence, and of several other Things, as there are in the explication of your Notion of the Trinity: And therefore Your Notion ought not to have such Difficulties objected to it. I answer:

1st. Supposing the Difficulties were equal, (as they by no means are,) yet there would be *no Consequence* in your Argument. The *Divine Omnipresence* is agreed on Both sides, to be a Truth *demonstrated by Reason*, and *affirmed in Scripture*. Difficulties in conceiving the Manner of such an acknowledged Truth, are in no degree any just Objection against the *Truth itself*. Now were the thing you contended for, either a *Proposition demonstrated by Reason*, or *anywhere affirmed in Scripture*; the Case would then indeed be the same. But the Prime Objection against *your Notion*, is, that it is *nowhere found in Scripture*, nor deduced by any just *Consequence from Scripture*; and is moreover *impossible to be understood*. Now *impossibility of being un-*

derstood, is a very just Objection against an unproved Hypothesis, though it would not be so against an acknowledged Truth. To what Purpose then is it, to compare Difficulties here? as if a disputed Hypothesis would be ever the Truer, for proving that there were as great Difficulties of Conception in some undisputed Truth, as in That disputed Hypothesis.

But 2dly. This is indeed by no means the Case. There is no Comparison between the Difficulties in your Hypothesis, and those in the apprehending of the Divine Omnipresence, or any other Truth whatsoever. The Difficulty in your Hypothesis, (besides its having no Foundation in Scripture,) is This. 'Tis undeniable that He, who is absolutely Supreme over All, having no Superior, and who owes nothing to Any, but every thing owes all that they are, and have, to Him; is The Supreme God. But now, according to You, there are More than One, absolutely Supreme over all, having no Superior, and who owe nothing to Any, but every thing owes all that they are, and have, to Them. There are therefore necessarily, according to you, more Supreme Gods than One. The only Answer you have

P. 167. to make, is, that they do not "exit separately;" that they have "some common

F. 168. "Ties or Bands of Union, which we call essential Attributes and Perfections;" that

P. 169. they are essentially inseparable, and undivided. But what difference (I beseech you) does This make in the Point in question?

Are

Are not Two essentially undivided Supreme Gods, as really Two Supreme Gods, as if they had been divided? What you call therefore "making One Substance," is not the same thing, as making "One God." Now, what difficulty, like This, can you find in Any acknowledged Truth? Why, Supposing God to be Substantially, and not virtually only; really, and not potentially only, Omnipresent; you ask, whether the Divine Substance present in Heaven, and the Divine Substance present in Earth, be "real distinct Beings, or no;" be "the same individual Substance," or no. I answer: Whatever it be, or be not, in That fictitious imaginary language which expresses only our metaphysical manner of conceiving things, is of no Importance. 'Tis still equally, in whatever imperfect ways our imagination conceives it, the Substance of That One Individual Intelligent Living Agent who made and governs all things, and whose individual Attributes All the Attributes of the Whole Substance are. See below, on Query XIX and XXIX.

But then you alledge, that there are several "Senses of the word Individual;" that "You have Your Sense of Individual, and We have Ours;" And you challenge us to "fix a certain Principle of Individuation, a thing much wanted." I answer. This is merely throwing Dust in your Reader's Eyes. There is and can be but One only Sense of the word Individual; and the Principle of Individuation is a Self-evident thing. 'Tis That, by

which *Any One Thing*, be it *Simple* or *Complex*, is *THAT* One thing which it is, and not Another. *Two Beings* therefore may be

p. 168. *One [complex] Being*: But they cannot Either of them be *That One Being*, which *This* is; neither can *This* be *That One Being*, which Either of Them is. *Two Substances* may be

p. 167. *One [complex] Substance*: But they cannot Either of them be *That One Substance*, which *This* is; neither can *This* be *That One Substance*, which Either of Them is. *Two Bodies* may be *One [complex] Body*: But they cannot Either of them be *That One Body* which *This* is; neither can *This* be *That One Body*, which Either of Them is. And the like holds

p. 171. true of “*Persons*,” *Agents*, *Governours*, or whatever you please. *Two intelligent Agents* therefore, however undivided in *Substance* or in whatever other Respect you please, cannot

p. 350. be *One intelligent Agent*. *Two First Causes*, cannot be *One First Cause*. *Two Supreme Lords*, cannot be *One Supreme Lord*. *Two Supreme Gods*, cannot be *One Supreme God*: any otherwise than by taking the word *God* in a *complex Sense*, as [*nomen multitudinis*] a general Name; or, (to express it in your own

Sermons words,) “*using the word God in a large in-*

p. 144. “*definite sense, not denoting any particular Person; just as the word Man is often used in Scripture, not denoting any particular Man, but Man in General, or Man indefinitely.*” Is not this a fine issue, for Christians to put the *Unity of God* upon; the maintaining of which, our Saviour tells us,

is

is the *First and Great Commandment?* You have no way, that I can perceive, to defend *Your Notion*; that will not as well or better serve the Cause of the *Heathen Polytheism*. *They* had a *Notion of Union*, and *They* had such a *Notion of Consubstantiality*, as you seem to have framed to yourself; and yet they did not pretend, that their Subordinate Deities were *equally Supreme* with, or identically *one and the same* with, the *one Supreme God and Father of all*. They were indeed Idolaters, but not so truly *Polytheists*, as *You* are.

In opposition to Dr. Clarke's Aphorism, that *Nothing Individual can be Communicated without the Communicator's parting with it*; after the forementioned Confusedness about the Notion of *Individual*, you observe that the *Wisdom of God*, (supposing him to be *Substantially* and not *Virtually only Omnipresent*,) "is one individual infinite Wisdom," P. 171, "which is entirely in the Whole, and entire-<sup>172.</sup>" ly in every Part: Proper, in some Sense, to each single Part; and yet common to all. Diffused through extended Substance, yet not cō-extended. — It is supposed that the P. 294. Whole Wisdom is Communicated to one particular part, and yet remains whole and uncommunicated in the Other parts." I am perswaded, had any one argued in this manner against *You*, you would either have been very angry, or greatly despised the Weakness of such Reasoning. In the first place, to talk of *Parts* of the *Divine Substance*, instead of *Partial Apprehensions* of its infinite Presence,

according to our imperfect Conceptions in *Metaphysics*; is very improper. In the next place; is there any thing in this Argument of yours, that has any *Likeness* to a *Communication of Individuals*? Does God the Father “*Communicate*” to himself his own *Attributes*? Is the *Wisdom of God* in one part of the Universe, “*communicated*” by him to Himself in another part of the Universe? Has the *Divine Substance* in *One* place, any *Wisdom* which is (in *Any Sense*) *Proper* to it in *That place*, or distinct from the *Wisdom* of God in any *other Place*? Is not the *Wisdom* of God, a *Power* or *Perfection*, *One Power* or *Perfection*, of the *Whole Divine Substance*? Nor is there in reality any more Difficulty in conceiving *This*, than in conceiving *other* the most certain and evident Things. For instance: Is not *This individual Moment of Time*, the *same individual Moment every where*? And is not every *Truth*, the *same individual Truth every where*? Are not these entirely *in the whole*, and entirely *in every Part of the Universe*; and yet *not coextended*? You see therefore, that you here propose no Difficulties, but what lie equally against some of the plainest and most unquestioned Truths in Nature. And indeed, so far as they are Objections at all, they are Objections against the very *Existence* of God; being equally so upon *All* possible Notions whatsoever, and therefore very unfairly urged against *any*.

I cannot conclude this Head, without complaining of your *unrighteousness* in talking of  
 "Hands employed Against THE Doctrine of P. 170.  
 "the Blessed Trinity;" and of "Reason P. 173.  
 "against THE Doctrine of the Trinity;"  
 and of "THE Doctrine of the Blessed Tri-  
 "nity standing or falling:" When by these  
 words you do not mean *The Doctrine delivered in Scripture*, but *your Own Hypothesis*  
 for explication of That Doctrine; Which you  
 have no more Right, than They who oppose  
 you, presumptuously to call *THE Doctrine*  
*of the Blessed Trinity.*

Again. "Reason" (you tell me) is what I P. 173.  
 "chiefly trust to;" And, "if the Doctrine is  
 "to stand or fall by this kind of Reason-  
 "ing, &c." Whereas, you know, 'tis Scripture I constantly appeal to; and from which  
 you are continually indeavouring to withdraw  
 me, by Pretences (and by Pretences only) of  
 the Authority of Later Writers.

And whereas you say well; "let us be P. 173.  
 "content to stop where it becomes us:" And 170.  
 "if they choose to rest in generals, without any  
 "Hypothesis at all,—this is the very Thing  
 "which we desire in regard to the Blessed  
 "Trinity,—and then we may soon come to a  
 "good Agreement." I answer: If by "THE  
 "Trinity" you here mean *the Trinity* any  
 where mentioned in *Scripture*, I here join issue  
 with you, and we are come to a good Agree-  
 ment. But if hereby you mean a particular  
*Metaphysical Hypothesis*; I desire the Reader  
 again carefully to observe, that how *possible*

soever such an Hypothesis might be, (as I think yours is not,) yet it would not at all follow that it was really *True*, 'till it could be shewn to have a certain Foundation in *Scripture*, which is the only Rule of *Revealed Truth*.

## QUERY X.

*Whether, if they (the Attributes belonging to the Son) be not individually the same, they can be any thing more than faint Resemblances of them, differing from them as Finite from Infinite; and then in what Sense, or with what Truth can the Doctor pretend, that all divine Powers, except absolute Supremacy and Independency, are communicated to the Son? And whether every Being, besides the one Supreme Being, must not necessarily be a Creature and Finite; and whether all divine Powers can be communicated to a Creature, Infinite Perfection to a Finite Being?*

*Answ.* ALL the Questions you here put, Are entirely wide of the True Point in Debate. The Question is not, what the Attributes belonging to the Son, “*Can*” (or *Can not*) “*be*,” according to Our Fancies in Philosophy; but what the Scripture says they *Are*. And the Scripture says they are, not “*faint Resemblances*,” but an *Express Image*, The

The Question is not, “whether *every Being*” (in the metaphysical Sense of the word *Being*,) “besides the One Supreme Being, [must, or] “must not, necessarily, be a Creature and *i*. See above, “nate :” but whether, in the Theological sense, <sup>P. 301.</sup> Any Agent, Being, Person, or Any Other whatsoever, besides the Father, of whom are all things, (however united or not united with him in metaphysical Being or Substance,) can be (according to St. Paul) *THAT ONE GOD, the Father, of whom are all things*; can be *THE ONE GOD and Father of all, who is above all*. The Question is not, what “*Powers Can*” (or cannot) “be communicated to a Creature :” but whether all the Powers ascribed in Scripture to the Son of God, are not perfectly consistent with the Father’s being still Alone *THE ONE GOD, the Father (or First Cause,) of whom are all things*.

That the Attributes of the Son are not <sup>P. 174.</sup> “*Individually the same*” with the Attributes of the Father, I affirmed for *This reason*; because the One are *Derived*, the Other *Underived*: Both of which, one and the same “*Individual*” cannot be, at one and the same time. To This you reply, that by denying them to be “*individually the same*,” I “mean <sup>P. 175.</sup> *that they are not Divine*.” How so? Why, because nothing is *Divine at all*, that is not so “*in the same Sense, and in as High a Sense, as the Father Himself*.” Then nothing (it seems) is *Divine at all*, that is not *absolutely of itself, unoriginate, unbegotten, underived, in-*

*independent on Any.* Or else, the *not having* these Perfections, is as *High*, and the very *same*, as *having* them.

There is the greater Iniquity in This Querry of yours, because *you yourself* sometimes (though very inconsistently) deny the Attributes of the Son to be “*individually the same*” with the Attributes of the Father. For, to have the same “*individual*” Essence and Attributes, is to be, not *ἴμογός*, not *ἐκ τῆς σοίας οὐ πατέρος*, (which was the Doctrine of the Council of Nice;) but *ταυτόγονος*, *μονογότος*, *μονοπάτερ* with the Father: Which is what the Nicene and Post-Nicene (1) Writers, and *you yourself* also condemn.

F. 176. But to proceed. You ask; “*Why not Two Persons infinitely perfect in ALL Other respects, as well as &c.*” And I, in return, ask: Can a Begotten person, be Unbegotten? a Derived Person, Underived? Or, is Having all Perfection and all Dominion absolutely in and of Himself, original, underived, and independent on Any; no Perfection at all?

F. 179, 180. You here repeat again, that “*the true State of the Question, as appears Now, is, whether God the Son be a Creature.*” To This, I have above given a clear and distinct Answer, pag. 301.

Lastly; you ask, whether “*the Divine Powers communicated to the Son,*” be “*fi-*

(1) Athanas. *Expos. Fid.* Epiphan. *Heres.* 76, N. 7. Basil. *Epipl.* 300. Hilar. *de Synod.* P. 241.

"nate Powers" or "infinite." And you "wish, that words may be used in their True and Proper Meaning." In reply, I also ask again: When you affirm the Powers and Perfections of the Son to be *absolutely infinite*, do you herein include, or not, (that "words may be used in their True and Proper Meaning,") the Perfections of *Self-existence, Unoriginateness, and absolute Independency*? Or are these, which are the *Ground* of all Other Perfections, themselves *no Perfection* at all? But This also I have already considered *above*, pag. 223, 224.

## Q U E R Y. XI.

*Whether if the Doctor means by divine Powers, Powers given by God (in the same Sense as Angelical Powers are divine Powers,) only in a higher Degree than are given to other Beings; it be not equivocating, and saying nothing: Nothing that can come up to the Sense of those Texts before cited, or to these following?*

Applied

To the one God.

Thou, even Thou, art Lord alone; Thou hast made Heaven, the Heaven of Heavens with all their Host, the Earth, and all things that are therein, &c. *Neb. 9. 6.*

To God the Son.

All things were made by him, *John 1. 3.* By him were all things Created; He is before all things, and by him all things Consist, *Col. 1. 16, 17.*

In

In the Beginning,  
God Created the Heavens and the Earth,  
*Gen. 1. 1.*

Thou, Lord, in the Beginning, hast laid the Foundation of the Earth ; and the Heavens are the Work of thy Hands, *Heb. 1. 10.*

*p. 181. Answ.* **T**HIS Query has been abundantly answered in what has been already said under the foregoing Heads. The “*Dive Powers given*” to the Son, are not at all of “*the same*” kind, or “*only in a higher Degree*” than “*Angelical Powers*;” but totally of a *different* kind. For, to the Son is committed *All Judgment*, *Joh. 5, 22*: But to *Angels* is committed *No Degree* of the Power of *Judgment* at all.

To affirm that the Powers *committed* to the Son, are the very *same* as His who has *nothing committed* to him, but has *All Perfections and All Dominion absolutely in and of Himself, original, underived, and independent on Any*: This is certainly “*equivocating and saying no thing* ;” and is also directly contrary to the Sense of all the *Texts* referred to. For the Powers of the Son are all there spoken of, as *committed to him from the Father*. And when ’tis affirmed that *all things were made by [or Through] Him*, and that *by [or in] him were all things created*, and that *He laid the Foundation of the Earth*, and the like; the *Sacred Writers* in the fullest and most *express words*

words declare their Meaning to be, that God created all things by [or through] Him.

When therefore you say, “ ‘tis plain from P. 182.  
 “ these Texts, that the Son was endowed with  
 “ Creative Powers;” you destroy your own Argument. For, not the being “ endowed  
 “ with” Any “ Powers” whatsoever, but the having All Powers absolutely in and of himself, original, underived, and independent on Any, is the “ distinguishing Character of the One Supreme God.” And indeed your whole Discourse upon this Head, is nothing but a heap of repeated Contradictions. “ The Fa-

P. 183.  
 “ ther (you say) is primarily, the Son secondarily Author of the World.” And “ Cre-  
 “ ation is primarily and eminently attributed  
 “ to the Father, because of his Αὐθετία, his  
 “ —Supremacy and—Original Efficiency.”

The “ General Opinion of the Antients center- P. 184.  
 “ ed in this, that the Father, as Supreme, is-  
 “ sued out Orders for the Creation of the Uni-  
 “ verse, and the Son executed them.” Where-  
 “ fore “ let no Man be offended if the Son be  
 “ sometimes said υπηγέται and υπαρχεῖν, to Serve  
 and to Minister.” The “ Design of all this,  
 “ is —to signify, that the Unity ultimately P. 185.  
 “ resolves into Unity of Principle, One Αεχή,  
 “ Head, Root, Fountain of all.” And the  
 Ancients, “ for the Greater Majesty and Dignity P. 186.  
 “ of the Father, supposed him to issue out  
 “ Orders, or to give his Fiat for the Creation,  
 “ and the Son to execute.” YET at the same time (it seems,) notwithstanding all  
 “ This

- P. 188. "This Difference," the Antients "ascribed the work of Creation EQUALITY to Both; to the Son as much, as to the Father." And "the Son is as truly and properly Creator" as the Father. And, notwithstanding the Father's
- P. 183, "Supremacy," and "issuing out Orders as Su-  
184. "preme," yet the Son too, must be "Su-
- P. 53. "preme in the strict Sense," or he could not "be properly God." And the Subordination
- P. 183, must be only "a Subordination of Order, or  
186. "SOME Priority of Order;" viz. in the mere
- P. 184. Placing of Words. And "the Antients, in "assigning to the Three Persons several Parts "or Provinces in the Work of Creation," did so only "as it were," and "had a Very good "meaning and intent" in it; and "are not "to be strictly and rigorously interpreted;" The Design of their so strongly asserting the Supremacy of the Father in issuing out Orders, being only "to keep up a more lively Sense of "a real Distinction of Persons," not of any real Supremacy in the Father; and "to teach
- P. 185. "us that the Three Persons are One Creator," though they tell us that One Person is "the 'Αρχὴ, Head, Root, and Fountain of all." Is This to treat a Religious Question seriously?
- P. 183. The Reader cannot but take notice here, by the way, how judiciously you omitted to translate the Greek Sentence you here cite out of Cyril; it very expressly and strongly asserting, against you, the Father's αὐθεντικὴ ἐξουσία and διποτέλεια Supreme Authority and Sovereignty,

vereignty, and the Son's acting τῷ τῷ πατέρες  
νέμουται, and πατέρος βεληθύντος, according to  
the Direction and Will of the Father, in the  
Creation.

To your Assertion that “*the Præposition p. 185,  
as, is frequently used to express the effici- 186.  
ent Cause, as much as ὑπὸ, or ἐκ:*” And to  
your Desire that I “*would account clearly for  
That Text, Rom. 11, 36:*” I have given a  
full and distinct Answer above, p. 185.

Your Charge, of “*mistranslating*” a Pa- P. 183.  
sage of *Eusebius*, (cited by Dr. Clarke in his  
*Scripture Doctrine*, p. 89, *Edit. 1st*; p. 78,  
*Edit. 2d.*) without so much as pretending to  
show how the words can possibly be capable  
of any Other sense; is very *unjust*. And  
your Complaint, that we have no ground to  
“*oppose*” the *Efficient Cause* (by way of Evi- *Ibid.*  
nence) to a *Ministring Cause*, since every  
“*ministring Cause*” may and must be also  
“*efficient*;” is vere *ridiculous*. Passages out  
of *Eusebius*, *Philo*, and *Origen*, founding this  
distinction upon the Use of the *Præpositions*, I  
have *above* cited at large; pag. 6, 19, and 184.  
The following Passages may be here added.  
“*The Father, says Origen, is (πρῶτος δημιούρ-  
γος) the First or Principal Author.*” And  
he explains his meaning, that the Father (1)

(1) Τέτοιο [λόγῳ] γάρ φαμεν εὐ τῇ κατὰ Ματέα ποσμοποιῆσαν  
σεῖσθαι τὴν πατέρα, εἰρηκέναι τὸ, γεννήσαντα φῶς: — προσταχθέν-  
τα ἡ τὸ λόγον πεποιηκέναι πάντα ἔσται ὁ πατήρ αὐτῶν ἐνετείλατο. Adv.  
Cels. lib. 2. P. 63. Again: ὁ θεὸς ἐνετείλατο τῷ τὸν τοσάντα εὐ-  
χόριῳ, καὶ ἐντέλθη καὶ ὁ τῷ εὐτολόν λαβόν, ὁ θεὸς λόγος ἦ-  
ibid., P. 79.

" commanded;" and that the Son, " receiving this Command," was [*αὐτογεγός*] the immediate Agent, ministering unto him. Agreeably whereto, I observed to you (tho' you are pleased to take no Notice of it,) that the same Author (on *Heb.* 1, 2.) says; "The Worlds were made by one who is more (1) Excellent and Greater than the Word." *Eusebius* not only says, that the Son is [*ὑπηγεινός*] the Ministerial Agent; but frequently that he is [*ὤγγειλος*] "the (2) Living Instrument, By whom God (made and) governs all Things." And again; that (3) the Son in the Creation "Obeyed the Command of the Father:" Adding, that Therefore, "before all Things, he was produced by the Father, as a Living [*ὤγγειλος*] Instrument." The *δύναται* then of the Father, is (according to these Writers) his Supreme Authoritative Efficiency; And the τὸ *ὑπηγείων* of the Son, is his Ministering to the Sovereign Will of the Father.

P. 185. *Basil* has not proved "the Argument drawn from the Use of the Prepositions, to be poor and trifling;" but only weakly supposes *Aetius* to be the Author and Inventor of it: Whereas I have shown, that (4) *Origen* and *Eusebius* and *Philo* insist upon it: And particularly that *Eusebius* on This Account expressly styles the *Word*, the Father's [*ὤγγειλος*]

(1) ὢντος κριτῶν καὶ μείζον παῖδες τὸν λόγον. Comm. in *Joh.* p. 56.

(2) *Demon. Evang.* P. 146.

(3) *Demon. Evang.* lib. 4. c. 4. P. 149.

(4) See above, p. 6, 19, & 184.

Instrument in the Creation ; The very thing that (1) *Basil* weakly lays upon *Aetius* as the Inventor of it. The principal Text which *Basil* relies on, and which you desire me to "account for," viz. Rom. 11, 36 ; has been considered above, p. 185.

P. 186,  
189.

I acknowledge I was mistaken in supposing that no Antient Writer styled the Son,  $\tauῶν ὄλων$  or  $\tauῶν πάντων ποιητὸς$ . I should have said, that he is never styled, in an absolute Construction,  $ὁ ποιητὸς$ , (or  $ὁ Θεός$ ,)  $\tauῶν ὄλων$ ; And then it would have been right. For  $ὁ Θεός$ , or  $ὁ ποιητὸς τῶν ὄλων$ , absolutely, is One thing ; and  $ὁ Θεός λόγος$ , as in the place I now cited out of *Origen*, or  $ὁ δημιουργός λόγος$ ,  $ὁ ποιητὸς τῶν ὄλων$ , as in the place cited by you out of *Eusebius*, is Another thing. If I mistook in the Criticism of the Expression, I am sure I mistook not the Sense of the Antient Writers in This Point. See above, p. 184, &c.

Your Allegation, that, by my "Reasoning," P. 190.  
 "the Father Himself, as well as the Son, is  
 excluded from ever giving any sensible Proof  
 of Infinite Power :" has been answered above, p. 244 ; where the same Argument was considered with regard to Eternity.

In fine : "The Question (you say) is, whether Creating, that is, producing out of nothing, any one single thing ; be not an Act proper to God only, exceeding any finite Power, incomunicable to any Creature." And

(1) De Sp. Sanct. p. 145.

whether any thing “can come into Being by  
“any Power less than His, who is the Author  
“and Fountain of all Being.” I answer: What  
Powers God is or is not Able to communicate  
to a Creature, does not become Us to deter-  
mine; nor is it at all the Point in Question.  
The only Question is, whether the *Power of*  
*creating* can be communicated to any *Agent*  
*whatsoever*, and in *what manner soever* existing,  
in whom That Power is not *original*,  
*underived*, and *absolutely of Himself*. The  
Scripture declares that This Power *can* be com-  
municated to, and *is* exercised by, such an  
Agent: And yet ‘tis nevertheless true, that  
All things “come into Being by His Power,  
“who is the” Alone Original “Author, Foun-  
“tain,” and First Cause “of All Being:”  
For ‘tis by the *Father’s Power*, that the *Son*  
creates.

## QU E R Y XII.

Whether the Creator of all Things was not  
himself Uncreated; and therefore could not be  
*ἐξ ἀνθρώπου, made out of nothing?*

*Answe.* THERE is in your wording of  
this Query, a very great unfairness.  
Mentioning in an *absolute* manner (as you  
here do) “The Creator of all things,” you  
might as well have put the Question thus:  
*Must not The Creator of all things be the Ori-*  
*ginal*

" ginal of all Being and Power, and consequently Himself of necessity Uncreated, Unbegotten, underived, unoriginated, in any manner whatsoever ?" But, by "the Creator of all things" you mean in this place Him By whom God created all things. Now 'tis manifest indeed, that He by whom God created all things, cannot be included in the all things which God created by Him. 'Tis also as manifest on the other side, that Jesus Christ by whom God created all things, (Eph. 3, 9,) cannot be *The God who created all things by Jesus Christ.* How therefore, and \* in what manner, He himself derived his Being from the Father, cannot be at all collected from hence. Whatever the Manner of his Generation, and whatever his Substance be, it makes no Difference in the Point between us. If all the Powers of the Son be derived to him by the Power and Will of the Father, (which is what Scripture and all Antiquity unanimously agree in,) the Supreme Authority of the Father remains undiminished: Which is all that we are concerned for. We affirm not, (nay, we blame those who presume to affirin) that the Son of God was *created*, or that he was (*εξ οὐτων*) *out of Nothing*: Nor do these things follow by any Consequence, from his being Begotten by the Power and Will of the Father, any more than from his being Begotten without the Power and Will of the Father. Leaving to God the Knowledge of the particular Manner of his Son's Generation, (for no man

\* See above, p.  
301.

knoweth the Son, but the Father, Mat. 11, 27;) we contend only for that incomunicable Supremacy of the Father, which is the Foundation both of Natural and Revealed Religion.

p. 198. — 202. The Remainder of your Defense of This Query, is spent in criticising a Passage of Origen, and another of Athanasius, cited by Dr. Clarke. [The Other Authors you refer to, in pag. 197; I have considered above, p. 281, 291, and 295.] Concerning the Passage of Athanasius, [ $\tauὸν καὶ τὴν υπότικον κύριον, καὶ πάντας ὑπότικον δημιουργόν,$ ] I incline to think, p. 200. with You, that "Athanasius, being—an "Oratour," might possibly here not mean to distinguish between  $\kappa\tauίκις$  and  $\bar{\imath}\pi\acute{o}\tauίκις$ , but "intend only to vary his Phrase, either to be "more emphatical, or to give the better Turn "and Cadence to a Period:" And I have reason to believe, the Doctor therefore will not insist upon inferring any thing from That Passage. But the Passage of Origen, [ $\pi\acute{e}ρισθάτων πάντων τῶν δημιουργημάτων,$ ] as rendred by the Doctor, [the Antientest of all things that God gave Being to,] is notoriously agreeable to the whole Tenour of Origen's Writings; as the Reader cannot fail to observe from the numerous Passages I have above cited, and shall cite \* p. 198. from him hereafter, The Instances \* you alledge against Dr. Clarke, in justification of Bishop Bull's rendring the words of Origen Thus, [Antienter than All Creatures;] are such as Dr. Clarke, in the very Place you refer to, him-

himself “candidly” alledged, on purpose to justify (by the *Ambiguity* of the Expression) Bishop Bull’s Translation of the Words. But your *Conclusion* from hence is very *extraordinary*. One Passage in *Origen*, is *acknowledged* to have an *ambiguity* in it, (yet *neither way* affecting the Point in question between us,) and consequently not to prove any thing certainly: Therefore in opposition to ten thousand Passages which have *no ambiguity* in them, “*let Origen (you say) be Ours again*, <sup>p. 252.</sup> ‘till *you can better make out your Title to him.*”

But This, by the way.

In Sum. The *Father’s* being Alone the *Original Fountain* of all Being and Power, and his *Supreme Authority* as such, is so *fundamental* a *Principle* of Religion, and “*a Truth*” (as Bishop Pearson expresses it) so “*Necessary* “*to be acknowledged, for the avoiding multi-* “*plication and Plurality of Gods;*” that *Many Primitive Writers*, before the Time of the Great Party-Divisions in the Fourth Century, expressed themselves upon This Head in such *very strong Terms*, that the followers of *Arius* afterwards, claimed them (though, I think, without sufficient reason) as *Assertors* of *Their Doctrine and Philosophy*, that *the Son was* (*ἐξ ἀνθρώπου*) *out of Nothing.*

Thus the *Apostolical (1) Constitutions* stile the *Son, That Wisdom which God Created.*

<sup>1</sup> (1) Ὁπως εἰς μονάρχη εἰκόνητα τῶν οὐρανῶν καὶ οὐρανίης τοῖς  
lib. 7. c. 36.

Not taking this word [*created*] in the sense we now generally understand it, but “*using* “*it*” (as Dr. (1) Cave observes) “*for Any manner of Production*;” and applying to the “*Generation of the Son of God*” those words of Solomon, Prov. 8, 22, “*The Lord possessed me [ἐντισέ με, created me,] in the Beginning of his Way.*”

In the same manner *Melito* (whom you cite, p. 140,) uses the term,  $\omega\acute{e}\iota\ \chi\tau\acute{\iota}\sigma\acute{\iota}\omega\acute{s}\ \chi\sigma\acute{t}\acute{\iota}\acute{s}$  [Cave’s Life of Melito, p. 183; and *Histor. Literar.* p. 43.] And *Hermas* (whom you cite, p. 97,) styles the Son, [Simil. 5, § 6,] *Spiritum qui infusus* (in some MSS, *creatus*) *est omnium primus*. Inasmuch that (as Dr. Cave, *Histor. literar.* p. 21, observes out of *Athanasius* and *Theodoret*,) the *Arians* in following times “*cited for themselves This Book.*”

Thus *Tertullian*, tho’ he expressly affirms the *Son* to be *of the Substance of the Father*, yet calls him [*fatum* (2) and (3) *conditum*]

(1) Life of *Melito*, pag. 183, 184. And thus *Eusebius*: ‘Ἐν ἡλίῳ ἐκτιθεται ἀντὸν. οὐχ ὡς ἐκ τοῦ μη ὄντος εἰς τὸ εἶναι παρελθὼν, τοῦτο ἀντὶ εἴπει. De Eccles. Theol. lib. 3. cap. 2.

(2) Quale est ut filio Dei, Sermone unigenito & primogenito, aliquid fuerit praeter Patrem antiquius; & hoc modo utique Generosius; nedum quod innatum *nato* fortius, & quod infectam *facto* validius? Quia quod, ut esset, nullius eguit auctoris, multo sublimius erit eo, quod, ut esset, aliquem habuit auctorem. *Adv. Hermog.* c. 18.

(3) Agnoscat ergo Hermogenes idcirco etiam Sophiam Dei natam &c *conditum* prædicari, ne quid innatum & inconditum praeter solum Deum crederemus. *ibid.* And again: Habes Sophiam, prior autem ab yjs genita sum, dicentem; ut credas abyssum quoque genitam, id est, *factum*; quia & filios facimus, licet generemus. Nihil interest, *facta* an *nata* sit abyssus, dum initium detu. illi. *ibid.* c. 32.

*Made and Produced* : And (1) applies to him the fore-mentioned Text as in the Greek Translation, *The Lord created me the Beginning of his ways* : And (in the Passages which I have cited above, p. 285,) he makes even *Humane Souls* to be from the *Substance of God*.

Thus *Clemens Alexandrinus*, whom you cite as speaking the Highest things concerning the Son of God, yet, in allusion to the fore-cited Text, styles him “*The (2) Wisdom which God first created*. And in other later parts of his Works, he expressed himself in such a manner, that (3) *Photius* charges him with making *the Son a Creature*; and (4) *Jerom* also mentions the same Observation, and blames *Ruffin* for pretending the Passages might be corrupt.

*Origen*, whom you “*scruple not*” to call <sup>P. 197,</sup> *“Yours”* even as to “*the whole Tenour*” of <sup>199, 200.</sup> him ; makes *the Son* (as (5) *Epiphanius* observes of him) *to be from the Substance of the Father* : And yet at the same time he so explained himself, that *Epiphanius* in the very same sentence (5) charges him with supposing the *Son* to be *created nevertheless*. And

(1) *Sophiam secundam personam conditam. Primò, Dominus creavit me initium viarum in opera sua. Adv. Prax. c. 6.*

(2) Σοφίας τῆς πρωτοτίτης τῷ Θεῷ. Strom. p. 591.

(3) Τὸν ὑπὲ εἰς κτίσμα δίχει. Cod. 109.

(4) *Clementem quoque, —virum catholicum, scribit in libris suis interdum Dei filium dicere Creaturam. Apol. 2. adv. Ruffin.*

(5) Ἐκ τῆς ἀρίστης τοῦ πατρὸς τούτοις εἰσηγεῖται, κατὰ δὲ αὐτοῦ. Heres. 64. c. 4.

*Jerom* (1) understood his Opinion to be, that *Angels* also, and even the *Souls of Men*, (as has been before observed concerning *Tertullian*,) were *of the Divine Substance*: And that it was (2) the præ-existing Soul of Christ, which the Apostle declares (*Phil. 2, 6,*) to have been *in the Form of God*, &c. And upon the Whole of these Matters, *Origen* expressed in such a manner his Notion concerning the *Father's* being the *Fountain of all Being and Power*, that “*he was much censured*” (as you observe, p. 20.) “*by many of the Catho-licks, BUT (3) after his own times.*” Particularly *Epiphanius* (4) thinks, he gave occasion to the Notions of *Arius*; And the same (5) *Epiphanius*, (6) *Basil*, (7) *Jerom*, (8) *Ju-*

(1) *Omnis rationabiles naturas, id est, Patrem, & Filium, & Spiritum Sanctum, Angelos, Potestates, Dominationes, cæteraque Virtutes; ipsum quoque Hominem, secundum Animaë dignitatem, Unius esse Substantie.* *Epiſt. ad Avitum.*

(2) *Animam Salvatoris fuisse, quæ — cum in formâ Dei esset, non est rapinam arbitrata æqualem se esse Deo, &c.* *Apol. secunda advers. Ruffinum.*

(3) For *Demetrius* himself, who was *Origen's* Bishop and his great Enemy, yet commanded him (*Ἄφε το γνήσιον ἀντοῦ τῆς πί-στεως*) for the Purity of his Faith. *Euseb. Hist. Eccles. lib. 6. c. 7.*

(4) *Ἐπ τέττῳ γὰρ καὶ ὁ Ἀριος τὰς προφήσεις εἰληφε.* *Heres. 64. §. 4.*

(5) *Φυγεράτα τὸν οὐν τοῦ Θεοῦ κτίσμα εἰδουμένως, — καὶ τὸ πνεῦμα τὸ αὐτοῦ κτίσμα εἰσπράσσετο.* *ibid. §. 5.* *And again: Ἐν τοδιοῖς τέσσορες ἀντὸν τὸ μονογενὲς Θεον ἀπαλλογιῶντα τῆς τοῦ τεττελικοῦ θεοτητός τε καὶ σοιας, ὃνος τε καὶ τὸ πνεῦμα τὸ ἄγνοιον.* *ibid. §. 8.*

(6) *Ἄδρα οὐδὲ πινο τούτοις; καὶ τοῦ πνεύματος τὰς ὑπολήψεις σὺν ταῖς ἔχονται.* *De Spir. Sancto, c. 29.*

(7) *Christum filium Dei, non natum esse, sed factum.* — *Deum Patrem esse Lumen incomprehensibile, Christum, collatione Patris, splendorēm esse formarum.* — *Filium non esse*

*Bonum,*

(1) *Justinian*, and (2) *Photius*, plainly charge him with making the *Son* and *Holy Spirit* to be *Created Beings*. And (3) *Jerom* tells us, that he interpreted the two *Seraphim*, *Isai. 6, 3*, (which “*cried one unto another, and said, “Holy, Holy, Holy, is the Lord of Hosts;*”) to be the *Son* and *Holy Spirit*. Upon account of which and the like Notions, *Ruffin* and Others alledged, that the Works of *Origen* had been *corrupted* by Hereticks. But *Jerom* laughs at *Ruffin* for this Opinion, (4) and con-

*Bonum, [τὸ ἀγαθὸν,] sed auram quandam & imaginem Bonitatis.* — *Tertium dignitate & honore, post Patrem & Filium, asserit Spiritum Sanctum: De quo cūm ignorare se dicat, utrum factus sit, an infectus; in posterioribus, quid de eo sentiret, expressit; nihil, absque solo Deo Patre, infectum esse confirmans.* Epist. ad Avitum. And again: *Dei Filium, creaturem; Spiritum Sanctum, ministrum.* — Repugnat eum vel prolatum esse vel natum, nē Deus Pater dividatur in partes; sed dicit sublimem & excellentissimam creaturam voluntate extitisse Patris. Apol. 2. advers. Ruffinum.

(1) “*Οὐδὲν οὐ τὸ ἄγιον πνεῦμα κτίσματύ εἰσι.*” Epist. ad Menam.

(2) “*Τὸν μὲν δὲ τὸν τοῦ πατρὸς πεποιηθεῖται, τὸ δὲ πνεῦμα τὸ τοῦ νιοῦ.*” Cod. 58.

(3) In lectione *Esaie*, in quā duo *Seraphim* clamantia describuntur; illo interpretante *filium & Spiritum Sanctum*. Epist. ad Pammach. & Ocean. And again: *Filium Dei & Spiritum Sanctum in commentariis Esaie, Seraphim esse testatus est.* Advers. Vigilantium. Not much unlike to which, is that of *Clemens Alexandrinus*; *χορευσέτε μετ' ἀγγέλων ἀπό τον ἀγέννητον καὶ ἀνάλεπτον καὶ μέγαν ὄντας θεὸν, συνουμενούς ἡμῖν τοῦ θεοῦ λόγῳ.* “*Thou shalt be in the Chorus with Angels praising the Unbegotten and Incorruptible and Only True God; God the Word joining also with us in our Songs of Praise.*” Admonit. ad Gentes, sub finem. Alluding perhaps to the Song of the Lamb, Rev. 15, 3.

(4) Illud verò quod asserunt, à quibusdam hæreticis & malevolis hominibus libros ejus esse violatos, quām ineptum fit. — Solus inventus est *Origenes*, cuius Scripta in toto orbe falsarentur; &, quasi ad Mithridatis literas, omnis veritas uno die de voluminibus illius raderetur? Si unus violatus est liber, num univeria ejus opera, quæ diversis & locis & temporibus edidit, simul

contends that it was *not possible* for the *numerous Books and numerous Copies* of the Books of Origen to be corrupted in *innumerable places*. However, whatever they were in the *Original Greek*; *Ruffin*, when he translated them into *Latin*, openly (1) professes that *He himself did corrupt them* the other way in His Translation, that the *Latinis* might not find any thing in them *contrary to Their Faith*. For which Falsification, *Jerom* (2) severely accuses him of *Fraud* and *Interpolation* and *Unfaithfulness*. And yet (which is very strange) even (3) *He also at the same time acknowledges*,

*simul corrumpi potuerunt? Epist. ad Pammach. & Ocean.*  
*And again: Si conceditur ut quicquid in libris omnium reperiatur, ab aliis corruptum sit; nihil eorum erit quorum fertur non-minibus. Apol. 2. adv. Ruffin.*

(1) Cùm aliquando offendicula inveniantur in Græco, ita [collega noster] elimavit omnia interpretando atque purgavit, ut nihil in illis quod à *Fide nostrâ* discrepet, Latinus Lector inveniat. Hunc ergo etiam *Nos*—sequimur. — Sicubi ergo *Nos* in Libris ejus [*Origenis*] aliquid contra id invenimus, quod ab eo cæteris locis fideliter & piè de Trinitate fuerat definitum; veluti adulteratum hoc & alienum aut pretermilimus, aut secundum eam regulam protulimus, quam ab ipso frequenter invenimus affirmatam. *Prefat. in Lib. τοῦ Αρχῶν.*

(2) — *fraudulenter esse translatos, & interpolata nonnulla, vel addita vel mutata.* — illicò animadverti, quæ *Origenes* de patre & filio & spiritu Sancto impiè dixerat, & quæ *ROMANÆ* aures ferre non poterant, in meliorem partem ab Interpretè commutata. *Apol. 1. adv. Ruffin.* *And again: Si tu translationis servasses fidem, mihi necessitas non fuisset interpretationem falsam verâ interpretatione subvertere. Novit cōscientia tua quæ ad̄sideris, quæ subtraxeris, quæ in utramque partem, ut tibi visum fuerit, immutaris. Apol. 2da adv. Ruffin.*

(3) *Ego callidus, qui emendavi; silens quod volui; & dissimilans crimina, non feci invidiam criminoso.* — Nec disertiores sumus *Hilario*, nec fideliores *Victorino*, qui ejus *Tractatus*, non ut Interpretes, sed ut Auctores proprii operis translulerunt.

Nuper

ledges, that *He Himself* did something very like it, and for the like reason; *viz.* *cut off*, and *correct*, and *suppress*; that the *Latins* might have the *good* things of *Origen*, and yet be kept *ignorant* of his *Errours*. And for This, he pleads the *Example* of Other Great Men.

*Dionysius of Alexandria*, (whom you cite, p. 21, 142, 197, and elsewhere,) a Scholar of *Origen*; though sufficient Apologies have been made for him by Dr. *Cave*, Bishop *Bull*, and Others, to show that he was not *indeed* of *Arius's Notions*; yet he expressed himself so strongly concerning the *Supremacy* of the *Father*, that *Basil* (1) understood him to mean, “*that the Father and Son were not only distinct*, “*but different Substances*; and that the Power and Glory of the Son, was *inferior* to “*that of the Father*. And besides this, he

Nuper sanctus *Ambrosius* sic Hexaemeron illius compilavit, ut magis Hippolyti sententias *Basiliique* sequeretur. *Epist. ad Pamphach. & Ocean.* And again: *I* go ipse, quem in crimen vocas, sic septuaginta homiliae ejus transluli, & nonnulla de *To-mis*, ut & mala in bonorum interpretatione fabtraherem. *Apol. 2. adv. Russin.* And again: Si igitur quæ bona sunt transluli, & mala vel *amputavi*, vel *correxi*, vel *tacui*; arguendus suu cur per me Latini bona ejus habeant, & mala ignorant? Si hoc crimen est, arguatur & confessor *Hilarius*. — Sit in culpâ ejusdem confessionis *Vercellensis Eusebius*, qui omnium Psalmorum commentarios hæretici hominis vertit in nostrum eloquium; licet hæretica prætermittens, optima quæque translulerit. Taceo de *Victorino Pictavionensi*, & cæteris, &c. *Ad-vers. Vigilantium.*

(1) Όυκ ἐτερότητα μένον τῶν κατοστάσεων τίθεται, ἀλλὰ καὶ γούις διαφορὰ, καὶ διαφέρεις, καὶ δόξης παραλλαγὴν. — τοῖς δὲ τύποις, τοῖς τοῦ πνεύματος ἄφηκε φανεῖς ἡκίσι πρεπεῖτας τῷ πνεύματι, τῆς προτκυνεμένης ἡστὸς θεότητος ἔξοριζαν, καὶ κατὰ πε τῇ κτισῇ καὶ λειτεγνῷ φύσει συναρθίσαν. *Epist. 41.*

“ spoke

" spoke very unbecoming Words concerning the  
 " Spirit ; not allowing him Divine Worship, but  
 " depressing him into the Number of Created  
 " and Ministering Natures." And Athanasius  
 in his Apology for him, (1) owns that he did  
 indeed use such kind of Expressions. And  
 Photius chargeth him with asserting "(2) that  
 " the Son of God is a Creature, and Made ;  
 " and that he is not by Nature the proper Son  
 " of God, but aliene in essence from the Fa-  
 " ther." And Gennadius opposeth him, say-  
 ing ; "(3) We believe no Person in the Trini-  
 ty to be of a created and Ministering Nature,  
 " as Dionysius the Fountain of Arianism would  
 " have it." And Ruffin (4) says : " There are  
 " found such Passages in the Books he wrote  
 " against the Heresy of Sabellius, that the Arians  
 " frequently indeavour to defend themselves with  
 " His Authority." And Jerom takes Notice,  
 (5) that the same thing had been observed of  
 him by Others.

Gregory of Neocæsarea in like manner, (another Scholar of Origen,) commonly called Thaumaturgus ; though sufficient Apologies have been made for Him also by Bishop Bull

(1) De sentent. Dionys. § 4.

(2) Ποίμνα καὶ γενητὸς εἶναι τὸν ὄντα τοῦ Θεοῦ. μήτε δὲ φύσει ὄντα,  
 ἀλλὰ ἐνεργεῖστα στιχῶς εἶναι τοῦ πατρός, Cod. 106.

(3) Nihil creatum aut Serviens in Trinitate credamus, ut  
 vult Dionysius fons Arii. Lib. de Eccles. Dogmat. c. 4.

(4) De depravat. Lib. Origenis.

(5) Et Dionysium Alexandrinæ Urbis Episcopum, virum  
 eruditissimum, contra Sibellum disputantem, in Arianum dog-  
 ma delabi. Apol. 2da advers. Ruffinum.

and Others, to show that he was not of *Arius's* Notions ; yet *Basil* (1) acknowledges, that in his disputation against *Aelian*, are to be found “many Expressions, (such as Creature, “ Made, and the like;) which afford the greatest Advantage to the Hereticks” [meaning the *Eunomians*] “of these Days.” The Apology he makes for him, is, (2) that “being in Dispute with an Unbeliever, he did not take care to speak accurately, but yielded somewhat to the Prejudices of the man he was to convert;” or that Possibly “he (3) might mean of the Humanity of Christ, what Hereticks understood concerning his Divinity.”

*Theognostus* of *Alexandria*, Another of *Origen's* Followers, (whom you cite, p. 197,) and whom (as Bishop *Bull* observes) *Athanasius* styles [*ἀρδεα λόγιον* and *θαυμάσιον*] an eloquent and wonderful man ; yet expressed himself in such a manner upon This Head, that *Photius* (4) thought he could not (without offering Violence to his Words) be vindicated from holding *Arian* Doctrines.

(1) Πολὺς ἀνέγειρε τὴν φωνὰς, τὰς νῦν τοῖς ἱερετικοῖς μεγίστην ἔχον παρεχομένας· ὡς τὸ κτίσμα, καὶ τὸ ποίημα, καὶ εἴτε τοιοῦτα. Epist. 64.

(2) Ἐπειτα μέντος τὸν ἑλληνα πείσαν, σ' οὐκέτο χρῆμα ἀφίβολογοντος τοῖς τὰ γηματὰ ἀλλ' ἐξι ὅπι καὶ συνοδόνας τῷ ἔδει τοῦ ἐναγόμενος. ibid.

(3) Πολλὰ δὲ καὶ τῆς τῆς αἵρεστον ἀνθρώπου συναφεῖς, &c. ibid.

(4) Κτίσμα αὐτὸν ἀποφένει. Cod. 106. *Origenis* nimium sequax, errores immisit pessimos ; inter SS. Trinitatis personas totidem dignitatis gradus affingens, Christumq; pariter ac Spirirum S. ad creaturarum fortē detrudens. *Cave Histor. Liter.* p. 98.

*Pierius*, Another of the same School, (whom you cite, p. 19,) a Man so eloquent, that (as Dr. Cave observes, *Histor. Literar.* p. 101,) he was called *Origen junior*; has the like accusation brought against him by (1) *Photius*.

*Novatian*, whom you frequently cite, wrote upon this Subject in such a manner, that *Jerom* (2) calls his Book a *Book of Heresy*.

*Methodius*, (whose Authority you alledge, p. 143, and elsewhere,) speaks also in such a manner, that the same (3) *Photius* supposes his Works to have been corrupted with *Arian* Passages. See also *Valesius's Observation* upon him, *above*, p. 290.

*Lucian*, the Martyr, (whom you cite, p. 140,) expressed himself likewise in such a manner upon This Head, that, in the Contentions of the Fourth Century, Both Parties claimed his Authority. See Dr. Cave's *Histor. Liter.* p. 107. and Bishop *Bull's Defens. Fid. Nic. Sect. 2. cap. 13. § 4.* and (4) *Epiphani. Hæres. 43.*

(1) Περὶ μέντος τοῦ πνεύματος ἐπισφαλῶς λίγων καὶ σκυτοεβᾶς δογμάτων οὐτοβεβηκέναι τῷ αὐτῷ τῆς τοῦ πατέρος καὶ τῷ οὐτε ἀποφάσκει δόξῃ. Cod. 119.

(2) *Hærefoes Librum. Apol. 2. adv. Ruffin.*

(3) Cod. 235, & 237.

(4) Epiphanius, speaking of This *Lucian*, and comparing him with a Modern of the same Name, thus expresses himself. Λεκιανός τις ἄρχαιος, οὐκ ὁ νῦν γεγονός, οὐ δὲτε οἱ Αρετανοὶ εἰ μάρτυτον ἐπιψήφιονται. Ήν γὰρ ΚΑΙ ἔτος οἱ Λεκιανός (οἱ πρόσφατοι, φημι,) προσανέχονται τῶν Αρετανῶν αἵρετει. There was " an Antient *Lucian*, besides Him of That Name in *Our days*, " whom the *Arians* reckon among the *Martyrs*: For this young- " er *Lucian* was *ALSO* addicted to the *Arian* Heresy.

Alexander of Alexandria, though he expressly condemns the Notion of the Son's being [εξ ἀν οὐτων] *out of Nothing*; yet he always so strenuously asserted the *Supremacy* of the Father, that the *Arians*, in a publick Letter to him, (1) pretended to have learnt from *Himself* their *own* Doctrine.

Lastly. *Eusebius* (whom you frequently quote;) though he expressly maintains that the Son was, *ἐκ τῆς σοίας τῆς πατρός, from the Substance of the Father*, as the *Nicene Creed* has it; and expresses his *Eternity* also in the *strongest* (2) Terms used by Any Antient Writer; insomuch that Dr. *Cave* (3) wrote a large Dissertation on purpose to vindicate him from the Charge of *Arianism*: yet so largely, so uniformly, so laboriously in All his Writings, does he maintain the *ὑπερτιά, the Supremacy* of the Father, and his being *Alone* (in the *absolute Sense*) *The One Supreme God*; styling the Son (4) *The Perfect Product of a Perfect Cause*, and (5) *The Substantial Wisdom, created* [Prov. 8, 22, according to the LXX,] *of God before all Ages*; and decla-

(1) Ἡ πίσις ἡμῶν ἐν προγένεται, ἢν τῇ ἀπὸ Σὺ μερισθήκαπεν.  
Epiphanius. Hæres. 69, § 7. See also Athanasius. de Synod. Arim. & Selenc. Vol. I. p. 885.

(2) See Clarke's Script. Doctr. p. 283, Edit. 1. p. 250, Edit. 2.

(3) De Eusebii Cæsariensis Arianismo, adversus Joannem Clericum.

(4) Τέλειον τελείας Δημιουργημα. Dem. Evang. lib. 4. c. 2.

(5) Σοφίας συναδῶς ὑφεστηκε, τῇ πρὸ τῶν ἀιώνων ὑπὸ τοῦ Θεοῦ κτισθεῖση. Eclog. Prophet. apud Cave Hist. Liter. Par. II. p. 65,

ring (1) the *Holy Spirit* to be produced [from the Father] by the Son; appealing to the General Doctrine of the Antient Church, and to (2) Numbers of Ecclesiastical Writings of men preceeding *Origen*, for the Antiquity of His Doctrine in This Point; that (3) *Photius*, and (4) *Jerom*, and (5) *Athanasius*, and generally (6) Modern Writers, treat him directly as an *Arian*, and the great Promoter of *Arianism*.

I might here add, that *Justin Martyr*, *Irenaeus*, *Novatian*, and almost all the Antient Writers unanimously, express themselves in so full and clear a manner concerning the Son's being Begotten (whatever his Substance be) by the Power and Will [δυνάμει, βλαχῇ, θελήσῃ] of the Father, and concerning the Fa-

(1) Τὸ δὲ παράκλητον πνεῦμα, γέτε Θεός, γέτε ὑπερ, ——— εἴναι τοῦ Διός οὐκού γενομένων. ——— Ταῦτα μὲν εἰ τὸ καθολικῆς καὶ ἀρχαίς εἰπεῖσθαι ὡδὲ τῷ Διῷ τοῦ θεοῦ φωνῇ παραβοταταὶ τὰ μυστήρια. De Eccles. Theol. lib. 3. c. 6.

(2) Contr. Marcell. I. 4.

(3) Cod. 9.

(4) *Eusebius*, impietatis *Arii* apertissimus propugnator. *Epist. ad Pammach. & Ocean.* And again: *Eusebii Arianorum Principis, Apol. 2. adv. Ruffin.* And again: Vir doctissimus *Eusebius*, (doctissimum dixi, non Catholicum, nè mihi & in hoc calumniam struas,) per sex volumina nihil aliud agit, nisi ut *Origenem* suæ ostendat fidei, id est, Arianæ perfidiæ. Et multa ponit exempla, & hoc conslanter probat. *Ibid. And again:* *Eusebii Cesariensis*, quem fuisse Arianum nemo est qui nesciat. *Advers. Pelag. ad Ctesiphon.*

(5) Οὐ δέ αὐτὸς Καίσαρες Παλαιστίνης Ευστέφιος γράφων τοὺς Ευστέφιαν τὴν ἐπίσκοπον, οὐκ εἰργάζει φανερῶς ἐπειν, ὅτι οὐ κατέστη Αλεξανδρεῖος. *De Synod. Arim. & Seleuc.* p. 886.

(6) Unitatem Dei in Uno Patre servari; neque filium, multo que minus Spiritum Sanctum in ejusdem Unitatis consortium venire, clare & multis in locis adfirmat. *Montfaucon Pralim. in Euseb. in Psalm. c. 6.*

ther's Commanding [ὑελέων] and the Son's Ministering [ὑπηγέρειν] in the work of Creation; that many Modern Writers charge them upon This Account with using *unsound* and very *inaccurate Expressions*, (though in *This Particular* they are *invariably uniform*,) and complain of them as in *This respect* giving Advantage to the *Arians*. But *This matter* has been at large considered above.

The *Use* I would make of what has been said upon *This occasion*, is; that though I think (as I have before said) that the Writers I have here cited were *mistaken* in their judging about *Consequences*, when they thus charged with *Arianism* the most *Learned* and most *Eminent* men the *Christian Church* ever had, and who in the *Times* they lived were universally esteemed as such; yet *This evidently shows*, that those *Antient Fathers* had not entertained such a *confused Notion*, as you are here labouring to introduce, of “*The Creator of all Things*.” For, whatever P. 194. *inaccuracies* of Speech they might otherwise use, and in whatever *Sublimities* of *figurative Expression* their extraordinary Piety might lead them to *Magnify* our Saviour; yet undoubtedly, when they were to describe his *Subordination*, their Zeal would not suffer them *constantly*, it would not suffer them *ever*, to *Diminish* him by using Expressions in any degree *lower*, than what they thought *fundamentally Necessary* to secure the *Peerless Honour* of the *GOD* and *FATHER* of *ALL*:

## QUERY. XIII.

*Whether there can be any Middle between being made out of nothing, and out of something; that is, between being out of nothing, and out of the Father's Substance; between being essentially God, and being a Creature? Whether, consequently, the Son must not be either essentially God, or else a Creature?*

*Ausw.* THOUGH there are many Dilemma's in Metaphysics and Physicks, and in Theology too, wherein it may be very presumptuous, and perhaps sometimes irreligious, to undertake to determine absolutely which part of the Dilemma is the Truth: 'Tis nevertheless undoubtedly certain, P. 202. that there cannot "be any Middle between "being made out of Nothing, and out of Some- "thing." But then, "being out of Nothing, and "out of the Father's Substance," are Both of them very different from being Self-existent or Unoriginate. The Fallacy therefore of your Dilemma, lies in the Phrase, "being "essentially God." For if by these words you understand (what the words naturally signify, and what you *must* and *ought* to mean by them, when you take them "in "the same and in as High a Sense as the Fa- "ther himself is so styled:" If, I say, by these words you mean) having All Perfections and P. 57. All

All Dominion absolutely in and of himself, original, underived, and independent on Any ; then your Query amounts to This : " *Whe-* P. 202.  
 " ther there can be any Middle between be-  
 " ing" the One Self-existent God and Fa-  
 " ther of all, " and being a Creature ? " and  
 " whether, consequently, the Son must not be  
 " either" the One Self-existent God and  
 Father of all, " or \* else a Creature ? " To  
 which question, the Answer you make for  
 yourself, will serve also for Me. But if by  
 " being essentially God," you mean only, be-  
 ing derived, in some ineffable manner, not  
 out of nothing, but " out of the Father's Sub-  
 " stance ;" then your Dilemma, which part  
 foever be taken of it, is entirely wide of the  
 purpose, and has no relation to the True and  
 Only Question between us. For, granting  
 that the Son is, (not, the Substance of the Fa-  
 ther ; which the Antient Writers never say,  
 though You sometimes do ; but) generated,  
 as the Council of Nice believed, in some  
 ineffable manner [ἐκ τῆς στοιχείας τῆς πατρός]  
 from the Substance of the Father ; yet This,  
 neither in Any consequence of Reason, nor in  
 the judgement of the Council of Nice, nor  
 in the Opinion of Any Antient Writer before  
 That time, does at all infer That Equality  
 of Supremacy, by which you endeavour to  
 render confused the Notion of The One Su-  
 preme God, and which indeed is the True  
 and Only Question between Us. See above,  
 p. 285, 301, 328.

\* See a-  
bove, p.  
301.

- P. 203. To amuse your Reader, you perpetually repeat the same thing. "The only Question  
 " between us, is, whether our Creator and  
 " Redeemer be a Creature or no." And :
- P. 208. "You was to find a Medium between being  
 " essentially God, and being a Creature; or  
 " else to declare in plain Terms, that the Son  
 P. 209. "is a Creature." And : "You must either  
 " own the Son to be of the same undivided  
 " Substance with the Father, or else declare  
 P. 211. "him a Creature." And : "The Son of God  
 " is either consubstantial with God the Fa-  
 " ther, or else a Creature." To all which,  
 I have above given a clear and distinct An-  
 swer; p. 301, 323, 338.
- P. 303 &c "The Antient Arians (you tell us) durst  
 304. "not say directly, that the Son of God was  
 "a Creature. We have Creed after Creed  
 " drawn up by them, and Arius's Positions ex-  
 " pressly disclaimed by some of them, though  
 "at the same time they Meant the same  
 "things." But 'tis a very Presumptuous Accu-  
 sation of a part of the Christian Church so con-  
 siderable, that "the World (you say) was in  
 "a manner their own;" to call them "Arians"  
 and "Successors of Arius," when they were  
 not Followers of his Doctrine; and to charge  
 them with "Meaning" what they did  
 "not say," and what they "expressly dis-  
 "claimed."
- P. 207. You proceed "to give the Common Reader  
 "a just Idea of the Dispute betwixt us;" that  
 is, by a very unrighteous representation, to  
 appeal to the Prejudices of the ignorant Vul-  
 gar."

gar. “ It should be told that you assert, tho’ P. 205.  
 “ not directly and plainly, yet Tacitly and  
 “ Consequentially, that the Maker, Redeem-  
 “ er, and Judge of the whole World, — is  
 “ Mutable and Corruptible, — has a Precari-  
 “ ous Existence, &c.” The iniquity and fal-  
 sity of this sort of Consequences, I have  
 above shown, pag. 224. With how much  
 greater justice might I here retaliate; It  
 shoula be told that you assert, not Tacitly and  
 Consequentially, but Directly and Plainly,  
 (in contradiction to the First Article of the  
 Creed, and to the First Commandment,) that there are Many Supreme Gods, united in  
 One undivided Substance! But of such mutual  
 Accusations, there is no End.

What you alledge concerning the Terms, P. 207.  
 “ Self-existent, unoriginate,” and “ necessarily  
 “ existing;” has been considered above,  
 p. 253, 256, 280, 304.

What you call a “ Subordination of Order” Ibid.  
 between persons equally Supreme, is nothing  
 but mere position of words; or a placing of  
 Co-ordinates, constantly, in the same unvaried  
 Order. The Subordination spoken of in Scrip-  
 ture, and in All Antiquity, is always a Sub-  
 ordination of Authority: As I have already  
 shown at large. Basil himself understood the  
 Subordination to be, not in mere Order of  
 words, but in (1) Honour and Dignity. And

(1) Τάξεις ἢ δεύτερος [όντος] τοῦ πατρὸς, ὅτι αὐτὸν ἐπέβη νῷ αἰγάλεωτι,  
 ὅτι ἀρχὴ καὶ αἵμα τοῦ εἰναι αὐτοῦ ὁ πατής, &c. *Adv. Eunom.* lib. 3. p.  
 73. And again; τιμῇ *ibid. lib. 4.* p. 100. Again: He says of the  
 Holy Ghost, αἰγάλεωτι ἢ δεύτερου τοῦ οὐκ παραδίδωτον ἵστως ὁ τῆς εὐ-  
 σεβείας λόγος. *ibid.*

Hilary (1) understood it to infer a Superiority of Power and Authority in the Father. And so did the Generality of the Post-Nicenes of the 4th Century: As appears from the Councils of *Serdica* and *Sirmium*. As to the term, “*inferiority of NATURE* ;” See above, p. 176.

- Ibid.* When you say, “*the Son is not absolutely Supreme*,” you do not (it seems) mean that he is not *absolutely Supreme*; For, without being so, (you elsewhere tell us) he *could not be “properly God,”* he could be “*No God*” at all. But you mean only, that he “*has no separate independent existence from the Father,*” and “*is Second in Order as a Son.*” Which is abusing your Reader with what really makes no difference in the case. For *Two Supreme Gods* will always and equally be *Two Supreme Gods*, whether *separate or not separate*. Nor can it with any Truth or Sense be affirmed, that He who is *Second in Order* is “*not absolutely Supreme,*” if he be as *absolutely Supreme* (as “*Supreme in the strict Sense*”) as He whom you call *First in Order*.
- P. 207.* The absurdity of your supposing “*the word, Individual,*” to be “*a word capable of different Meanings,*” I have shown above, pag. 307.

(1) *Quis Patrem non posicrem confitebitur, ut ingenitum à genito, ut patrem à filio, ut eum qui misericordia ab eo qui missus est, ut voluntem ab ipso qui obediatur?* De Trinit. lib. 3.

Your Charge of my being “*resolute in disputing against the Eternity of the Son,*”  
 I have already answered at large, under Qu.  
**VII and VIII.**

The words next following; viz. “*an eternal Substance, not Divine, and a Son made out of it ; which is what you must mean, or mean nothing :*” is a Calumny as ridiculous, as ‘tis unjust.

### QUERY XIV.

Whether Dr. Clarke, who every where denies the Consubstantiality of the Son as absurd and contradictory, does not, of Consequence, affirm the Son to be a Creature, ἐξ αὐτῷ ὄντως, and so fall under his own Censure, and is Self-condemn'd?

*Answe.* **Y**OUR frequent Use of this Term, p. 212. “*THE Consubstantiality,*” and pretending that Others “*deny it ;*” without ever expressing which Sort of Consubstantiality you mean, though you well know the word has very different Significations; is extremely unfair. Sometimes, by your using the word, *individual*; you seem to mean, that the Father and Son are *individually* the same single identical whole Substance; that is, that they are not (1) ὁμοστοι, but ταυτοστοι,

(1) Οὐ γὰρ ἀδύτη εἰνὶ ἑαυτῷ ὁμοστοι, αὐλαῖς ἔτερον ἔτερω. One and the same Being is not consubstantial to itself, but One Being

one, *monogenos, consubstantia*: Which is precise  
 (1) *Sabellianism*. At other times, by  
 your (2) shifting from the word, *individual*,  
 to *undivided*; you seem to mean that they  
 are really *Two distinct and distinctly intelligent Substances*, with *distinct and equally Supreme independent Powers*, only *inseparably united*, or *undivided*: Which is, in plain and direct Terms, *Two Supreme Gods*, undivided,  
 P. 328, or inseparably united in metaphysical Substance.  
 P. 329. A *Third* sense of *Consubstantiality*, is  
 that which was taught at the Council of  
 Nice; viz. that the Son was Begotten, by  
 the ineffable Power of the Father, not [εξ  
 στολα] *out of nothing*, but [εκ της στολης του  
 πατρος] *from the Substance of the Father*;  
 without any *diminution, division, or alteration whatsoever*, of the Father himself; in  
 like manner as *One Fire* is lighted from *another*, without any *Diminution or Division* of  
 the First. And *This Consubstantiality*, which

*is consubstantial to another*. Basil. Epist. 300. See also Dr. Clarke's Letter to Dr. Willis, p. 47. And Cudworth's System, p. 602, — 611.

(1) *Certe Sabellius ipse nunquam Filium habens dixisset Patri esse, sed potius ταὐτον*. Assuredly Sabellius would never have chosen to have called the Son consubstantial with the Father; but would rather have styled them, Of one and the same individual Substance. Bull. Defens. Fid. Nic. Sect. 2. c. I. §. 9.

(2) "An individual intelligent Agent, — one undivided intelligent Agent;" p. 350. "The Sum of the Catholick Doctrine. The same Homogeneous Substance, and inseparability: — *una Summa res*;" p. 321. "The Substance might be Undivided notwithstanding; Which is all that Any Catholick means by individual Substance." p. 453.

was never thought to infer *Equal Supreme-  
cy*, is not only not “*every where*,” (as you <sup>p. 271.</sup>  
say) by a direct and palpable *Calumny* aff. m.) but  
*no where* (that I know of) “*denied* by  
“Dr. Clarke.” Nor has he *any where* (that  
I can find) affirmed any thing, which, by  
any *Inference* or just *Consequence*, can be  
shown to be inconsistent with the Supposition  
of *This Consubstantiality*. Whatever, in this  
respect, the Son’s *metaphysical Nature, Essence,*  
or *Substance* be; all the Doctor’s Proposi-  
tions (as far as I can perceive) hold never-  
theless *equally True*. See below, on *Query*  
XXIX.

Your *Defense* of This Query, going wholly upon the same *imaginary bottom*, needs (I think) no further Answer.

## QUERY XV.

Whether he also must not, of consequence, affirm of the Son, that there was a Time when He was not, since God must exist before the Creature; and therefore is again Self-condam'd. (See Prop. 16. Script. Doctr.) And whether He does not equivocate in saying, elsewhere, that the second Person has been always with the First; and that there has been no Time, when He was not so. And lastly, whether it be not a vain and weak Attempt to pretend to any middle way between the Orthodox and the Arians; or to carry the Son's Divinity the least higher than They did, without taking in the Consubstantiality?

*Answ.* THE Foundation of your Accusation in the last Query, being removed; the Accusation you bring in This Query, relying wholly upon the words P. 214. [“*must of Consequence,*”] is entirely removed also. Dr. Clarke has no where affirmed, nor does it follow (that I can perceive) from any thing he has laid down, that “*there was a Time when the Son was not.*” Tis evident, I think, that the Son who was begotten, must of necessity be (as he is in Scripture constantly represented to be,) in Order of Nature, in real Order of Dignity and Authority, and not in mere position of Words, Subordinate to the Father who begat him: And as

as truly so, whether the Father *begat* him of his *Own Substance*, or not ; whether he *begat* him in *Time*, or from *Eternity*.

To affirm that the Son “*has been Always P. 214.  
with the Father?*” To affirm that the Scripture, in declaring the Son’s Derivation from the Father, never makes mention of any Limitation of Time, but always supposes and affirms him to have existed with the Father from the Beginning, and before all Worlds : To affirm moreover whatever else the Scripture any where affirms concerning this matter, and to blame Those who will presume to intrude further into things which they have not seen : This is not an “*equivocating*” in Dr. Clarke. But for You to require more ; and that, in Matters of Religion, men must be wise (according to their own several Fancies in Consequences of Philosophy and Metaphysicks) beyond what is written in Scripture ; this is (I think) an unwarrantable and inexcusable Presumption.

“ Whether it be not a vain and weak attempt to pretend to any middle way between the Orthodox and the Arians,” is not material to determine. Between Your Notion, [viz. that there are Three Supreme Gods inseparably united in one metaphysical Substance,] and the Arian notion [viz. that the Son and Spirit are Creatures made out of Nothing, made in Time ;] there is, I think, a very obvious and Orthodox Medium, [viz. that there is One Supreme God and Father of All, from whom the Son was in an ineffable man-

manner Begotten, and the Holy Spirit Sent forth ; and whose Will the Son and Spirit as perfectly and perpetually fulfil, as a Man's own Hands (supposing they were intelligent Agents) execute the Will of the Man.

P. 214. Concerning your Use of This Phrase, "THE Consulstantiality ;" I have spoken above, p. 343.

P. 215. But still you will have the Doctor to " deny the Eternity of the Son : He denies it by plain Consequence, in supposing the Son to be Out of Nothing, as was shown under the last Query." I answer : Under your Last Query you have shown no such thing. The Doctor supposed nothing of what you fancy him to have supposed. Your Consequence therefore, is no Consequence ; and your Accusation, a mere Calumny.

P. 218. But you insist upon it, that if the Son be not Eternal in such a Sense, as evidently makes him as really underived, unoriginate, unbegotten, as the Father himself; 'tis "no eternity" at all ; 'tis "only telling us, in a round-about way, that the Son is not Eternal." If the Generation of the Son be at all an Act of the Father, (that is, if the Father begat the Son at all,) the Son, you will needs have it, cannot be Eternal : This is evidently the Result of your Argument. "He was made in Time, (you say,) if he was made at all." The Argument, in the manner you here direct the stress of it, holds equally Thus : He was Begotten in Time, if he was Begotten at all. Again : "One Mo-

"ment

"ment of Time, (you say,) for the Father  
"to be Prior, and to Will the Existence of  
"the Son, would have contented the Arians?"  
Is not the Argument exactly the same *Thus* ;  
*One Moment of Time, for the Father to be  
Prior, and to Will the BEGETTING of the  
Son, &c?* To tell you, that God does not  
want *One Moment of Time*; that *an eternally  
Active Being, could Act eternally*; is by no  
means satisfactory to you. Nothing will do,  
but denying the "*Begetting of the Son*"  
to be at all an "*Act of the Father*?" Which  
is, I think, *denying both the Father and the  
Son.*

You proceed: "*Many of the Antient Ari-*  
"ans, when accused, &c." And, "It was  
"frequent with the Arians, to deny the Son  
"to be Out of Nothing, or even to Anathe-  
"matize those that should affirm it." And  
again: "*The Antient Arians condemned those*  
"that should presume to say, that there was  
"*a Time when the Son was not.*" What is  
this, but only telling your Reader, that in  
former times, as well as in the present, weak  
and passionate men calumniated their Bre-  
thren, and threw about the odious names of  
*Arian*, and the like, sometimes without Truth  
and Justice?

Your assertion, that "*there is certainly no Medium betwixt Orthodoxy and Arianism;*" has been considered above, p. 347.

Concerning "*there being no Medium be-  
tween God and Creature,*" See above, p.  
301, 323.

- p. 224. Concerning your perpetual repetition of this phrase, "THE Consubstantiality; see also above, p. 343.
- p. 225. Your next Observation deserving Notice, is, that Dr. Clarke's "Scheme has been condemned, " near 1400 Years ago, by a very wise, numerous, " and unbiased [viz. the Nicene] Council." And that "he cannot justly cite any Catholick " Post-Nicene Writer (nor indeed Ante-Nicene,) " as certainly favouring his MAIN Doctrine." Just on the contrary, 'tis certain that not One of all the Doctor's Propositions was condemn'd at the Council of Nice, either directly, or by Any just Consequence. The MAIN Doctrine he insists on, is; that there is (as the Scripture expressly declares) but One God and Father of all, who is above all: Which is the Foundation and first Principle of Christianity, and the first Article of the Nicene Creed. And that the Son, our Lord Jesus Christ, (whatever is his Metaphysical Nature or Substance,) is Subordinate to the Father in Authority, Dominion, and Worship. On These only (whatever other Points may, or may not, be possible or True in Speculation,) depends all Christian Duty and Practice. In These Points the Scriptures are full, clear, and express throughout. In These, all Ante-Nicene and Nicene Writers unanimously agree: And generally the greatest part even of the Post-Nicenes too. And the most numerous, Orthodox, and Catholick Councils, of Jerusalem, Sardica, Sirmium, and others, professedly taught

taught this Doctrine. Nor have you produced any one Passage of any one Writer even for the first 400 years, that agreed or taught with *you*, that the Son and Holy Spirit were *The One Supreme God*, or *Equally Supreme* with the Father in Authority, Dominion and Worship.

You add : "The Church of Christ has been P. 227.  
 " in possession of the present prevailing Doctrines,  
 " at least for 1400 Years." I take it for granted, that by "the present prevailing Doctrines," you mean *your own* Scholaftick Notion. Now, not to take notice that you yourself elsewhere observe concerning men of a different opinion, that there was a time (within the compass you speak of) "when the World was in a manner P. 202.  
 " their own :" 'tis sufficient here to reply, that whenever you speak of *individual Substance or Essence*, if thereby you mean one really *individual* or *singular existent Essence*, Dr. Cudworth will show you (p. 604) that That Doctrine "seemeth not to have been  
 " owned by Any publick Authority in the Christian Church, save That of the Lateran Council only : That no such thing was ever entertained by the Nicene Fathers, &c." But if by "individual" you mean not really individual, but only undivided, (see above, p. 307, 343,) your Notion then is manifest Polytheism, [Many Supreme Gods inseparably united ;] and is altogether inconsistent with that real Supremacy of the Father, which Bishop Pearson and Bishop Bult have largely shown P. 322.  
 329.

shown to be the Doctrine of the *Modern Church*, as *Eusebius* has largely shown it to be the Doctrine of the *Antient Church*. But after all, the question is not about *Doctrines "in Possession,"* but about the *Doctrine of Scripture.*

p. 227. But, to obviate this, you add: “*All you have to say, turns only upon your misconception of, I should say, Equivocation in, the word Individual; which, you must needs know, we understand not in your Sense of it, unless we are weak enough to suppose Father and Son to be One Person.*” The Absurdity of supposing the word, *individual*, to have different Senses, I have shown above, p. 307. And that, according to Your Notion, the “*Father and Son*” must of necessity either “*be One Person*” or *Two Supreme Gods*, is really very evident. For, *Person* and *Intelligent Agent*,

\*P. 350. being (as you yourself \* acknowledge) the same : *Two Supreme Persons*, being either *Two Supreme intelligent Agents*, must of necessity be *Two Supreme* (however undivided) *Gods*; or being but “*one undivided intelligent Agent,*” they must consequently be but *one undivided Person*. They must either be *Two Supreme Gods in Person*, however undivided in *Substance*; or else they must be but *one undivided Person*, absolutely *one only intelligent Agent*. Both these Notions, the one *Sabellianism*, the other *Tritheism*, you frequently run into by Turns; and *one* or the *other* of them, is always the immediate and necessary Consequence of what you affirm. See below on Query 29. “*If*

" If we use (you say) the word Production P. 227.  
 " at all, we always take care to explain it to a  
 " GOOD Sense; and never once imagine,  
 " that the eternal Generation is a temporary  
 " Production." But I am afraid your Good  
 Sense of the word, is No Sense at all. For  
 Production, whether Eternal or Temporary,  
 whether from the Father's Substance or not, is  
 still equally a Production of the Person produ-  
 ced, and inconsistent with his being *The One*  
*Self-existent God.*

Your mentioning "Objections against THE P. 228;  
 " Doctrine of the Blessed Trinity," is an un-  
 righteous misrepresentation. For the Objectors  
 you mean, are not pleading *against*, but *for*  
*THE Doctrine of the Blessed Trinity*, against  
*Scholastick* imaginations.

To conclude : " Let men have patience (you  
 " say) 'till they are able to find out a truer and  
 " a juster Scheme, and to clear it of all con-  
 " siderable Difficulties." The true and just  
 Scheme, and *Already* clear of all Difficulties,  
 is, to build no *PRACTICE* but upon *ex-*  
*press Command*, and to speculate about *THE*  
*ORIES* at Leisure.

## QU E R Y XVI.

*Divine Worship due**To the one God.*Thou shalt have no  
other Gods before me,*Exod. 20. 3.*Thou shalt Worship  
the Lord thy God, and  
him only shalt thou  
serve, *Matth. 4. 10.**To Christ.*They worshipped  
him, *Luke 24. 25.*Let all the Angels of  
God worship him, *Heb.*  
*1. 6.*That all Men should  
honour the Son, even  
as they honour the Fa-  
ther, *John 5. 23.*

*Whether by these (of the first Column) and the like Texts, Adoration and Worship be not so appropriated to the one God, as to belong to him only?*

P. 229. *Answ.* THERE are Two fundamental Errors, which run thro' the Whole and every part of your Reasoning upon This and the following Query.

The First is; that your Whole Argument tends to prove, (not against Me, but against the very Notion of Christianity in general,) that there neither is, nor can possibly be, any such thing as Mediatorial Worship at all: And that, not only the Heathen fictitious Deities, and the Popish Saints and Angels, are idolatrous Objects of Worship, because appointed by Hu-

manc

*māne invention*; but that even God himself is absolutely precluded from all Right of appointing Any Person to be Mediatour, and to be adored with Any Adoration at all in That capacity, who has not absolutely in Himself, before he intercedes or mediates, the very same inherent independent Right of doing every thing by his own original Authority, as God the Father himself has, to whom the Intercession or Mediation is made; nay, even the very same Right and Authority to send the Father to have been Mediatour, as the Father had to send Him. Which is directly contrary to the Doctrine of the Whole New Testament, and of All Antiquity.

The Second is; that though your Conclusion always supposes the Father and the Son to be Two real Persons, yet your Premisses drawn from Texts of the Old Testament are directly pointed to prove (if they prove any thing at all,) that Christ is, not the Son of the Father, and most High in the Glory of the Father, but that he is Himself That One God and Father of All, who is above all: Which is what the Person represented in those Texts of the Old Testament, declares Himself. [Himself personally; not his Nature, Essence, or Substance, but Himself always in most express personal Characters] ALONE to be. See, A Modest Plea, &c. p. 133, &c.

The περὶ τῶν Λεύδων, the Ground and Foundation of all your Mistakes in this Matter, I think, is This; that you suppose "all religious

P. 247.

“Worship to have One Meaning, One Significance, One Object, viz. the Divine NATURE, whether subsisting in One Person, or more.” That is; that, not God Himself, but the (1) NATURE of God, is the Object of Worship. Than which, nothing (I think) can possibly be more absurd. For ‘tis self-evident (if any thing can be Self-evident) to common Sense, that not NATURE, Essence, or Substance, but PERSON only; not Person in general, but individual living Person only; can be Any Object of Worship, Prayer, Praise, or any other Application whatsoever. Whenever [τὸ Θεῖον] the Deity or Divine Nature is spoken of as an Object of Adoration, p. 251. ‘tis not by way of “ACCURACY” (as you absurdly pretend,) but on the contrary by a Figurative way of speaking, put for [δός θεός] God himself; just as we say the King’s Majesty, not to signify the Majesty of the King, but The King himself. And in Scripture, as well as in common Reason, there is never once the least Hint given, that Nature, Essence, Substance, or any thing else but individual Per-

(1) In your Sermons, you explain your self upon this Head after the following manner. “A CONFUSE general Perception of some kind of Priority of Order, is sufficient to all the Purposes of Faith or Worship.—Properly speaking, He or Him are no more applicable to a divine Person, than She or Her,—It or That,—They or Them,” [speaking of the one True God.]—For, no good Reason “can be given, why the word God may not be used in a large indefinite Sense, not denoting any particular person; just as the word Man is often used in Scripture, not denoting any particular Man, but Man in general, or Man indefinitely.—So the word God may sometimes signify All the divine Persons, &c.” p. 142, 144.

son,

*son, is or can be at all the Object of Worship,* or of any *Application whatsoever.* 'Tis evident in every one of the Texts both of the Old and New Testament which you alledge, that the Characters are *Always expressly Personal.* *Thou shalt have no other Gods besides ME* [personally,] Exod. 20, 3. *Thou shalt fear the Lord thy God, and serve HIM,* Deut. 6, 13. *Thou shalt fear the Lord thy God, HIM* [personally again] *shalt thou serve,* ch. 10, 20. *Thou shalt Worship the Lord thy God, and HIM only,* [not, his Substance, but, his Person, HIM only] *shalt thou serve,* Mat. 4, 10.

Since therefore, both necessarily in the nature of the thing itself, and evidently in the language of Scripture, nothing but *individual living Person only* can be any Object of Worship: Let us consider now, what the Consequence of This will be. If it be true, (as you pretend,) that there is not in Scripture "a Syllable about Prayer Absolute and Relative;" and that "No distinction of Worship, P. 236.  
"mediate and ultimate, was ever intimated" P. 247.  
there: It manifestly follows, either that Jesus Christ, the Son of God, is *Himself That One God and Father of All, That One I, That One Me, That One Him, That One Person, to whom ALONE the Scriptures of the Old Testament expressly declare Worship to belong;* or else it will follow, by *Your Principles,* that he ought not to be worshipped at all; nay, that the Father has no Right to command him to be worshipped with *Any Worship.*

That the Texts of the Old Testament relate not to an “*indefinite*” Person, but *definitely* to the Person of God the Father, is most evident from the whole Tenour of the New Testament referring thereto. *My Father*, —— *of whom you say that He is your God*, Joh. 8, 54. *The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, hath glorify'd HIS Son Jesus*, Acts 3, 13. *Father*, —— *This is Life eternal, to know Thee the only true God, and Jesus Christ whom Thou hast sent*, Joh. 17, 3. *To us there is but one God, the Father*, 1 Cor. 8, 6. *One God and Father of all*, Ephes. 4, 6. *The Direction of our Lord, is; When ye pray, say, Our Father which art in Heaven*, Luk. 11, 2. *For the Hour cometh, and now is, when the true Worshippers shall worship the Father in Spirit and in Truth; For the Father seeketh such to worship Him*, Joh. 4, 23. To which agreeth the Advice and Practice of the Apostles: *That ye may with one Mind and one Mouth glorify God, even the Father [or, the God and Father, τὸν Θεὸν καὶ πατέρα] of our Lord Jesus Christ*, Rom. 15, 6. *For this Cause I bow my Knees unto the Father of our Lord Jesus Christ*, Ephes. 3, 14.

The Person of the *Father* therefore being thus evidently declared, both in the (1) Old

(1) Τέτες ὅν οὐ παραλαβὼν ὁ καθηγεμὼν καὶ προσάρτης αἰπέντων τῷ Θεῷ λόγῳ, εἰπει τὴν μόνον τὸν πατέρος, αὐτοῦ ὅν τὸν ψήστης, Ἰροποκέσιον εἰπειλέπτο, τῶν ὑφιεμένον αἰπέντων κανωπάτοι, ἐπέκεινα τε ὑφανοῦ καὶ πάντος γυμνῆς ὄσμιας, τὰς ὑπηκόες ἱρίους καὶ πρόσως αἰρεκαλύψμενο, μόνει

Old Testament and in the New, to be Alone the original Object of Worship, as being the Sole Fountain both of all Perfection, and of all Authority and Power ; 'Tis Demonstration that no Other person (since no other Person can be *That One God and Father of all*) can possibly have Any Right to be worshipped, if the Father has no Right to appoint that he should be worshipped. *As certainly therefore as Any Worship at all is in the New Testament given to Christ the Mediatour of the New Covenant, so certainly is your Assertion false, that "the fundamental Rule of religious Worship, is, to worship God only, and not [in Any Respect] whomsoever, besides, God shall appoint to be worshipped :" That "No Distinction of Worship, Mediate and Ultimate, absolute and relative, supreme and inferior, was ever intimated ;" That "neither the Law nor the Prophets, neither Christ nor his Apostles, ever intimated any Thing like it."*

The very Texts which you alledge to prove that Christ is the Supreme and Ultimate, not Mediate, Object of Worship ; are themselves

*τε αὐτοῖς τὸν ἀγένητον καὶ τὰν ὄλων ποιητὴν θὲν τὸν Λύσιον παραδίξεις ἐντεβεῖν. "The Word of God, who is the Guide and President over all Things, brought them (*the Jews*) back to the Worship of the Father only, who is the most High, far above all Things that are visible, far above Heaven and every thing that is made; gently and meekly inviting those who obeyed him, and teaching them that the Unbegotten and most high God, the Maker of the Universe, was the only Object of their Worship." Euseb. Dem. Evang. lib. 4. c. 7. P. 157.*

on the contrary a full and direct Evidence of Subordinate, mediate, or relative Worship. *Heb. 1, 6, When he bringeth in the first-begotten into the World, he saith, And let all the Angels of God worship him:* worship him, not as Supreme, but by the Command of the Father. So it follows, ver. 9, *Thou hast loved righteousness, and hated Iniquity;* Therefore God, even Thy God, hath anointed thee with the Oil of gladness above thy Fellows. Again:

*p. 229.* When he saith, *Job. 5, 23, That all men should honour the Son, even as they honour the Father;* he adds, *He that honoureth not the Son, honoureth not the Father which hath SENT him.* This Honour, or religious Worship, is in the foregoing Verse expressly founded on This, that *the Father hath COMMITTED all Judgment to the Son.* And the Reason is given, ver. 27, *He hath given him Authority to execute Judgment also, BECAUSE he is the Son of Man.* Plainly pointing to that Prophecy of Daniel, *ch. 7, 13. I saw in the night-visions, and behold one like the Son of Man came with the clouds of Heaven, and came to the Antient of Days, and they brought him near before him; and there was given him Dominions and Glory and a Kingdom, that all People, Nations and Languages, should serve him;* His Dominion is an everlasting Dominion which shall not pass away, and his Kingdom that which shall not be destroyed. The Service, Honour, or Worship here mentioned both in the Prophecy and in the Gospel, being founded

ed on a Dominion, Glory, and Power of Judgement, which was not *original* or *underived*, but *Given* and *Committed*; evidently shows that it is a Worship which cannot (without manifest Absurdity) be given at all, much less "*appropriated, to the One*" Supreme P. 229.  
 "God;" a Worship, (though in the face of the whole Gospel you presumptuously deny there can be any such thing at all,) "relative," P. 236,  
 "mediate," subordinate; a Worship of the Son, 247.  
*To the Glory of the Father;* an Honouring of the Son, to the Honour of the Father which Sent him.

Whatever is the *Metaphysical Nature, Essence* or *Substance* of the Son of God, yet his *Worship* in Scripture is never intimated to be founded upon *That*, but *in Fact* it is *There* always ascribed to him as being *Mediator*; ascribed, not as *Supreme*, but as by the *Appointment* and *Command* of the Father; ascribed, not as *ultimate*, but as tending finally to the *Glory of God the Father*. *There is one God, and one Mediator between God and Men, the Man Christ Jesus,* 1 Tim. 2, 5. *Wherefore he is able to save them to the uttermost that come unto God By him, seeing he ever liveth to make Intercession for them,* Heb. 7, 25. *Ask the Father in my Name,* Joh. 15, 16. *I thank my God through Jesus Christ,* Rom. 1, 8. *We have Peace with God, through our Lord Jesus Christ:* By whom also we have Access by Faith, Rom. 5; 1, 2. *Through him we Both have an Access, by one Spirit, unto the Father,* Ephes. 2, 18. *Gi-*  
*ving*

ving Thanks always for all Things, unto God and the Father, in the Name of our Lord Jesus Christ, ch. 5, 20. Whatsoever ye do in Word or Deed, do all in the Name of our Lord Jesus, giving Thanks to God and the Father By him, Colos. 3, 17. By him therefore let us offer the Sacrifice of Praise to God continually, Heb. 13, 15. That God in all Things may be Glorified through Jesus Christ, 1 Pet. 4, 11. Who being in the Form of God, — took upon him the Form of a Servant, — and became obedient unto Death; — Wherefore God also hath highly exalted him, and given him a Name above every Name, that at the Name of Jesus every Knee should bow, — and that every Tongue should confess that Jesus Christ is Lord, To the Glory of God the Father, Philip. 2 ; 6 — 11. When he bringeth in the first-begotten into the World, he saith, and let all the Angels of God worship him, Heb. 1, 6. Unto him that loved us, and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto God and his Father, [or, to his God and Father, τῷ Θεῷ καὶ πατρὶ αὐτῶν,] to him be Glory and Dominion for ever and ever, Rev. 1 ; 5, 6. And they sing a new Song, saying, Thou art worthy; — for thou wast slain, and hast redeemed us to God by thy Blood. — Worthy is the Lamb that was slain, to receive Power and Riches and Wisdom and Strength and Honour and Glory and Blessing, Rev. 5 ; 9, 12. Glory be unto him that sitteth upon the Throne, and unto the Lamb, ver. 13.

Is it possible, a man that ever read these Texts, should seriously assert, that "in Scripture there is not a Syllable about Absolute and Relative, Supreme and Inferior Prayer?" That "neither the Law nor the Prophets, neither Christ nor his Apostles, ever intimated any thing like it?" And that "No Distinction of Worship, MEDIATE and Ultimate, was ever intimated?" Is That Worship NOT MEDIATE, which is paid to the Mediator, as Mediator; and which, the Scripture so expressly declares, terminates not ultimately in him, but Through him To the Glory of the Father?

The Worship of the one God and Father of all, is founded Principally in That, which you (differing herein from All Antiquity) are never pleased to mention at all in This Argument; viz. his Supreme, independent, original, undervived Power and Dominion; his having all Perfections and all Dominion absolutely in and of Himself, original, undervived, and independent on Any. Which are "such Reasons as" not only "exclude all Creature-worship," not only "exclude all Creatures;" but they are Reasons "why HE, and HE ALONE, in opposition to ALL OTHERS," [to All Others whatsoever,] "is to be worshipped" with That Worship, which HE in the Texts expressly appropriates to Himself (always in personal Terms to Himself) Alone. Your "Inference" therefore from my affirming "absolute, Supreme, ultimate, sovereign Worship, to be

p. 236.

p. 243.

p. 247.

p. 246.

p. 232.

p. 235.

c. 236.

" be appropriated to the Person of the Father  
 " only, as The One God;" ought to be, not  
 that " relative inferiour Worship may be paid to  
 " the Creatures;" but that, if Any Worship  
 is commanded to be paid to Any other person  
 whatsoever, (whether created or not created,  
 whether generated, or emaning, or in what  
 manner soever deriving from the Father of  
 All,) it can be no other than " relative" or  
 " mediate" Worship, tending ultimately to the  
 Glory of the Father. And the True Argument,  
 according to Your Principles, is not This only,  
 (as you are pleased fallaciously to put it;)  
 P. 235, 247. " if the Son of God is a Creature, he is not  
 252. " to be worshipped;" (for the Question does  
 not depend upon the Manner how he exists  
 from the Father:) But your True Argument  
 lies Thus: There being no such thing as  
 P. 247. " Mediate Worship," therefore if the Worship  
 of the Son be any more Mediate To the Glory  
 of the Father, than the Worship of the Fa-  
 ther is Mediate To the Glory of the Son, the  
 Son ought not to be worshipped at all. And  
 indeed, most evidently, your Whole Reason-  
 ing under This Query, tends only to prove,  
 that the Son of God, if he is not (what 'tis  
 impossible he should be,) That ME, That  
 PERSON, mentioned in the First Com-  
 mandment, and in your other Texts; he ought  
 not to be worshipped at all. This is constant-  
 ly the just and only Inference of your Argu-  
 ment. Which you unfairly and weakly in-  
 deavour to conceal, sometimes by putting  
 the

the complex Term [“*Being*”] as distinguished from [Person,] in those places where the Texts themselves expressly make use of Personal Terms only : And sometimes by putting the words [“*All Creatures*”] and [“*the Creatures*”] and [“*a Creature*”] and [“*any Creature,*”] where the Texts expressly denote *All Persons whatsoever*, besides *Him* who There speaks : And sometimes by using the word [“*God*”] in a complex general Sense, “*just as the word (Man) is often used, not to denote any particular Man, but Man in general :*” Whereas the whole Scripture constantly speaks of *God* in the personal expressions, *He* and *Him*. Which Expressions, you presumptuously say, “*are inconvenient, as not taking in all that we apprehend of the One True God.*” But surely it would have been more modest, to have rather suspected your own Notion as “*inconvenient,*” for not agreeing with the constant and invariably uniform Expressions of Scripture.

I proceed now to your Observations from Antiquity : Only first taking Notice, that you charge me with a “*Mistake*” and with a Design to “*slip over a Difficulty,*” by putting “*Honour, an ambiguous word, instead of Worship and Adoration.*” But does the word, *Honour*, in Job. 5, 23, (one of the Texts before us,) mean no more than *Civil Respect and Esteem*? If it does not, why did you alledge it to found the *Worship* of Christ upon it? If it does, why do you blame me for using a Scrip-

P. 230,  
231, 235.P. 232,  
233, 235.  
247, 252.P. 233,  
234, 243,  
244, 246.  
And Sermons, p.  
144.Sermons  
p. 143.

P. 235.

a Scripture-Word, by which, you could not but see, that, in the Application of it, I meant the same as *Worship*?

P.248, &c. The *Antients* you cite, declare indeed that *God Alone is to be worshipped*. By which word *God*, in every one of the Passages you alledge, is evidently meant *The God and Father of all*; who, in your First Passage, is styled (1) *The only God*. In the Second, (2) *The Maker and Lord of all*. In the Third; (3) *God, who is the Very and True God*. In the Fifth, (4) *The One God*. In the Seventh, (5) *The one only God, who is truly Supreme over all*. In the Eighth, (6) *The Lord God, whom only we are to serve*. In the Ninth, (7) *The Maker of all things, whom only we ought to adore and admire and worship*. In the Last, (8) *The Unoriginate Nature of God*. For these Ancient Writers, as they frequently say that *God only* is to be worshipped; so they no less frequently say, that the *Father only*, or that *The One God and Father of All* is *Only* to be worshipped, or that *He only* is to be worshipped *through Jesus Christ*. From whence they never

(1) Τὸν μόνον θεὸν. Just. Mart. Apol. i. c. 21.

(2) Τὸν ποιητὴν αὐτῶν, καὶ Δεσπότων. Athenag. P. 56.

(3) Θεῷ ἡ, τῷ ὅντως θεῷ καὶ ἀληθεῖ. Theophil. P. 30.

(4) Quod colimus, deus unus est. Tertull. Apol. c. 17.

(5) Εὐαί μόνον σέβειν θεόν, τὸν ὅντως ὅντα παντοκράτορα. Clem. Alex. P. 825. Edit. Ox.

(6) Dominum Deum tuum adorare oportet, & ipsi soli servire. Iren. P. 310. Edit. Benedict.

(7) Προσκυνεῖν καὶ φαυράζειν καὶ σέβειν γένη μόνον τὸν τὰῦτα πεποιηκτα. Orig. adv. Cels. P. 158.

(8) Τὴν ἀγενήτον τοῦ θεοῦ φύσιν. Orig. adv. Cels. P. 189.

infer, as you do, that Christ is either *That One Supreme God*, who *Alone* is to be worshipped ; or else, that he ought *not* to be worshipped *at all*. They thought, on the contrary, that the Worship of *The one God only*, was very consistent with his appointing a *Mediator*, *Through* whom, as an *eternal High Priest* and *living Intercessor*, they might and ought (*Diez Belequere*, as *Justin Martyr* has it; because God had commanded them *so to do*;) to offer up their Prayers and Praises to the *one God and Father of all*. Origen particularly, whom you here refer to, has explained himself to this purpose in the *fullest and most distinct manner* possible. See the Passages below, under the *Following Query*; and in Dr. Clarke's *Scripture-Doctrine*, p. 121, 325, 326, Edit. 2d. And p. 356, Edit. 1st,

## QUERY XVII.

*Whether, notwithstanding, Worship and Adoration be not equally due to Christ; and consequently, whether it must not follow that he is the one God, and not (as the Arians suppose) a distinct inferior Being?*

*Answe.* THE Personal words, *HIM ONLY shalt thou serve*, (as I observed upon the foregoing Query,) are as expressly exclusive of any Other distinct Person, either *inferior* or *equal*; as they are of any.

- P. 252. any "distinct inferiour [or equal] Being." If therefore "Worship and Adoration be equal-  
ly due to Christ," as to the Father; it will follow unavoidably from Your Principles, that he can no more be a distinct Person than a distinct Being; but must be That H I M, That M E, That very individual Person, who, in the Texts referred to, excludes All Others, (all other Persons expressly, as well as Beings,) from being what He there declares Himself Alone to be.
- P. 252. Again. If "Worship and Adoration be EQUALT due to Christ" as to the Father; and "Worship is Always of the SAME Import and Significancy;" and there is P. 254,  
P. 253. "No distinction of Worship, Mediate and Ulti-  
timate :" Then the Son is no more worshipped Meditately To the Glory of the Father, than the Father is worshipped Meditately To the Glory of the Son. Which whether it be indeed the Doctrine of the New Testament, I leave the Reader to judge.
- P. 253. You alledge, that "Worship is offered to the Father, not for the recognizing his Personal Properties, as he stands distinguished from the Son and Holy Spirit; but his Essential Perfections common to all." That is to say: No Worship at all is paid to the Father Himself, but to the Essence or Substance of the Father. And the same Distinction of Personal and Essential, you again repeat, pag. 349, 354, 371. I answer: I have already shewn, and 'tis obvious to common sense, that all Worship necessarily in the Nature of

of the thing is *Personal*. Not *Nature*, *Substance*, or *Essence*, or any other *Abstract* whatsoever ; but *Person* only, or *individual intelligent Agent*, as being *intelligent*, and as having *Dignity*, *Power*, *Authority* and *Goodness*, can be capable of being an *Object* of *Worship*. Every *Act* of *Duty*, *Respect*, *Honour* or *Worship*, is evidently, in the very *Nature* of *Things*, entirely *Personal* ; corresponding to the *individual Power*, *Dominion* or *Authority*, of the respective *Person* to whom it is paid. Your distinction of *personal* and *essential*, is excellently *exposed* by the Learned Bishop *Pearson*, upon the First Article of the Creed,

“ In vain (*says he*) is that *vulgar Distinction*  
 “ on applied unto the Explication of the  
 “ Creed, whereby the Father is considered  
 “ both *Personally* and *Essentially*; *Personally*  
 “ as the first in the glorious Trinity, with  
 “ Relation and Opposition to the Son; *Essen-*  
 “ *tially*, as comprehending the whole Trini-  
 “ ty, Father, Son, and Holy Ghost. For that  
 “ the Son is *not* here comprehended in the  
 “ Father, is evident, not only out of the Ori-  
 “ ginal and Occasion, but also from the very  
 “ Letter of the Creed, which teaches us to  
 “ believe in *God* the *Father*, and in *His*  
 “ *Son*. For if the Son were included in the  
 “ Father, then were the Son the Father of  
 “ himself.” Pag. 32. Edit. 4. But the Son,  
 you say, “ has *ALL* the same *essential Per-*  
 “ *fections* which the Father hath;” and is  
 “ equal in *ALL* those *Respects*, for which  
 “ *Worship* is due to the Father himself; equally

P. 253:

P. 254:

"divine, equally eternal, &c." To make good your Assertion, it was necessary you should have added, *equally Self-sufficient, equally Self-existent, equally having All Perfections and All Dominion absolutely In and Of Himself, original, underived, unbegotten, independent on Any.* Or, are These None of "ALL those Respects, for which Worship is due to the Father himself?"

- P. 254. "As to the Subordination of Persons; That  
" (you add) *is of Distinct consideration.*"—
- P. 263. "In SOME Sense, every thing must be refer-  
P. 265. "red to the Father."—"A Subordination  
" in SOME Sense &c." Your Inconsistency  
in all This, I have largely shown above, pag.  
317, 318, & passim.
- P. 254. Your next Observation, is very unreasonable and unchristian. I "have (you tell me)  
" many Things to say, in HOPES to lessen  
" the Honour and Worship attributed to the  
" Son in holy Scripture: But unless" I "could  
" prove that no Worship at all is to be paid  
" to him," I "prove nothing." I pray God  
forgive you the Injury you here do me. I  
have no Hopes, no Concern, but to maintain  
the Honour of the Father, as maintained in  
Scripture; and to ascribe to the Son all the  
Honour, Worship and Glory, that the Scripture  
any where ascribes to him. You, on the con-  
trary, I am very sure, say many Things, (not  
" in Hopes to lessen?" God forbid; but) which  
do by necessary Consequence lessen the Ho-  
nor, Worship and Supremacy, of the One  
God and Father of all, reserved to him in

Scripture. Your whole Reasoning, tends to confound the *Persons* and the *Worship* of the *Father* and the *Son*. And the Worship of Christ our *Mediator and Intercessor* with the Father, if it be (as it cannot but be) *Mediate Worship To the Glory of the Father*, ought <sup>Phil. 2, 11;</sup> not (it seems) to be Any *Worship at all*. Now whether *I*, who maintain the Worship of the Son *in every Form and Expression* and (I think) *in every Sense* in which the Scripture attributes Worship to him; or *You*, who regard not the *Scripture-Forms* and *Examples* of Worship, but build your Notion of religious Worship upon *Metaphysical Speculations* which the *Scriptures* never mention in Any Precept or Example of Worship: Whether (I say) *You* or *I*, do most in Reality *lessen the Honour and Worship* of the Son of God, let every intelligent Reader judge.

But you ask: Does not "the Honour of <sup>P. 255,</sup> Either, redound to Both? redound to the <sup>C 263.</sup> Glory of Both?" And when our Saviour prays to the Father; "Father, glorify thy Son, that thy Son also may glorify thee: How familiar, how EQUALY concerned, as well for his own, as his Father's Glory!" In return, I also ask: Havethen Those words of our Lord No Meaning? I honour my Father: I seek not mine own Glory: If I honour my self, my Honour is nothing: I seek not mine own Will, but the Will of my Father which has sent me, Joh. 8; 49, 50, 55; and ch. 5, 30. Do you really think, that the Worship of the Father does as much

- P. 263. "terminate" finally "in the Son," as the *Worship of the Son* terminates finally in the *Father*? Do you really think, that the *Wor-*
- P. 247. *ship of the Son* is "no" more "MEDIATE"
- Phil. 2,11. to the *Glory of the Father*, than the *Worship of the Father* is *MEDIATE* to the *Glory of the Son*? Do you really think, that the
- P. 255. Son's "glorifying the Father," means the very same thing, and is to be understood in the very same Sense, as the Father's "glorifying "the Son," and highly exalting him, and giving him a Name above every Name, &c? If not; "read again,—believe your own eyes," and ask yourself, "How could you miss such plain "Things?"
- P. 255. You ask again : Is not "Christ to be worshipped, or invocated?" Yes : But always with reference ultimately To the *Glory of the Father*; whereas the *Worship of the Father*, terminates ultimately in *Himself*. Of the Texts you cite, some are not Instances of Invocation at all : Others are most express for the Notion I am pleading for: Thus Job. 5, 23, The Honour paid to the Son, is to Him who has All Judgment COMMITTED unto him : And Acts 7, 59, Christ is invoked, standing (as Mediatour) on the right hand of God, ver. 55.
- P. 256. You go on : "Glory and Dominion for ever "and ever, are ascribed to Him, as well as "to the Father." True; but expressly on different Accounts : To the Son, as being the Lamb slain : To the Father, as Him that sitteth on the Throne, even the Lord God Almighty

mighty, (1) παντογάτως, Supreme over all;) Which was, and is, and is to come: Who created all things, and FOR whose PLEASURE they are, and were created. Rev. 4; 8, 9, 11.

You allow, that "as the Son stands to us <sup>p. 262.</sup> under the particular Character of Mediator, (2) besides what he is in common with the Father; our Prayers Generally are to be offered, rather Through him, than To him."

But how is This consistent with what you asserted Before, that in Scripture "NO Distinction of Worship, MEDIA TE and ULTIMATE, was ever intimated?" Or how is it consistent with what immediately follows: "If the Son is to be worshipped, it can be on <sup>p. 262.</sup> NO OTHER Account, but — on the Account of his being One with the Father?"

You proceed: There is "No Distinction <sup>p. 247.</sup> of Worship," because though "in some sense every thing must be referred to the Father, as — the Head and Fountain of all, yet 'tis all but One Acknowledgment of One and the Same Essential Excellency and Perfecti- on." That is to say: Neither (3) the Father, nor the Son, but only Abstract Essence, is indeed the Proper Object of Worship at all. But, how is "the Essential Excellency and Perfecti- <sup>p. 263.</sup> on the SAME?" Why, "considered Pri-

(1) See below, on Query XXVII, towards the End.

(2) See Dr. Clarke's *Scripture-Doctrine*, p. 357, 358, 359, Edit. 1st. And p. 327, 328, 329, Edit. 2d.

(3) See above, p. 356.

"marily in the Father, and Derivatively in  
"the Son." That is : Either derived Perfe-  
ctions, and underived Perfections, are the  
*same*; and the Son has the *underived* Perfe-  
ctions of the Father, derivatively : Or else  
Self-existence and Underived Self-sufficiency  
are no Excellency, no Perfection at all.

p. 264. You charge me with a "Petitio Principii,"  
with "taking the main thing for granted, that  
"a Distinction of Persons is the same with a  
"Difference of Nature." Concerning NATURE I affirm nothing, I take nothing for  
granted, because it is a complex Term of  
very indeterminate Signification : [see above,  
pag. 176.] All that I "take for granted," is,  
that the (ME) in the first Commandment,  
and in Other the like Texts, signifies the  
Person There speaking, as distinguished from  
All Others. And all that I infer from thence  
is, that there must be a real Difference of  
Authority between Him and All Others what-  
soever.

p. 264. What you alledge from Heb. i. has been  
abundantly considered already. The Angels  
being "ORDERED to worship the Son,"  
is directly Against you. And tho' he might  
very justly, yet "he" Is not There declared  
to have "made the Worlds," but that the Fa-  
ther By Him made the Worlds.

p. 265. Your allegation, that "there neither is,  
"nor can be, any Medium between God and  
"Creature;" has been answered above, pag.  
301, 339.

Your Charge upon us, of "denying" the p. 265.  
 Consubstantiality; And your own variable  
 Use of the terms, "Same Substance;" And  
 your claiming to be "told plainly" certain Me-  
 taphysical Absurdities, which the Scriptures ne-  
 ver mention at all: have also been *above* di-  
 stinctly considered, pag. 308, 339, 344, 351.

I return now to consider what you offer from  
*Antiquity*, concerning the Notion of *Worship*.

You begin with a *Scrap* of a Passage out  
p. 256.  
 of *Justin Martyr*, which I have set down *at*  
*length* in (1) the Margin. How far it fa-

(1) Ἐκεῖνόν τε, καὶ τὸν παρ' ἀντοῦ οὐδὲν ἐλθόντα, καὶ διδάξαντα  
 ἡμᾶς τὰντα, καὶ τὸν ἄλλον ἐπορίων καὶ ἔχομενον ἀγαθὸν  
 ἀγγέλων σεντὸν, πνεῦμά τε τὸ προφητικὸν, σεβόμενον καὶ προσκυνῶμεν,  
 λόγῳ καὶ ἀληθείᾳ τιμῶντες. *Apol.* I. P. II, 12. The Ambiguity  
 of that part of this Passage which relates to *Angels*, brings to  
 mind a remarkable place of *Origen*, *advers. Cels.* lib. 8. p. 389.  
 Where he says; "Εἰτ' ὅτεται ἐν θρησκείᾳ ἡμᾶς μετὰ τοῦ Θεοῦ τ  
 οὐδὲν ἀντοῦ, ἀκολεύειν [καὶ] τὸ καὶ καὶ ἡμᾶς & μονον τὸ Θεὸν, ἀλλὰ  
 καὶ τοὺς ὑπηρέτας ἀντοῦ θεραπεύεις. Εἰ δὲ οὐκ ἔνεστι τοῖς ἀληθάς ὑπη-  
 ρέτας τοῦ Θεοῦ μετὰ τὸν μονογενῆ τοῦ Θεοῦ, τὸν Γαβριὴλ καὶ τὸν Μι-  
 χαὴλ, καὶ τοὺς λοιποὺς ἀγγέλους, ἀρχαγγέλους, καὶ τατες ἐλεγεῖ δεῖ  
 θεραπεύεσθαι. ἵστω ἀν τοις τοῦ θεραπεύειν αὐτοῦ σημανόμενον εἰ-  
 κακώπερτες, καὶ τῶι τοῦ θεραπεύειν πράξειν, εἰπομενον εἰς τὸν το-  
 πον, ὡς τοῖς γηλικότας διαλεγόμενοι, ἀπερ ἔχαροῦμεν τοῖς αὐτῶν νο-  
 σται. " *Celsus*, from our worshipping the *Son* together with  
 "God, concludes, that according to *Our* Notions, not *God*  
 "only, but his *Ministers* also, are to be served (or worshipped.)  
 "Now if indeed he had meant those who are the *True* Min-  
 "isters of God, after the only-begotten Son of God; viz.  
 "Gabriel, and Michael, and the rest of the Angels and Arch-  
 "Angels, and had contended that *These* ought to be worship-  
 "ped: Possibly *distinguishing first* the *Meaning* of the word  
 "*Worship*, and the *Acts* of the *Worshipper*, I might have said  
 "something on this Head, according to the *Nature* of the  
 "Subject, and the best of my Capacity in judging of it." In  
 the latter part of which Passage, 'tis evident that *Origen*, by the  
 term *Worship*, means neither *Prayer* nor *Invocation*, but merely  
 an *Acknowledgment* of *Reverence* and *Esteem*, proportionable  
 to the *Dignity* of the *Object*.

P. 227. yours your Notion, that there is “*No Distinction of Worship;*” appears from the words you have omitted, (*λέγεται τοις μάρτυρες,*) honouring Them according to Reason and Truth. The Meaning of which, he thus explains elsewhere:

“ I shall (1) show (*says he*) that with good Reason we honour the Son of the True God in the Second Place, and the Prophetick Spirit in the Third Place.” Again: (2) Next after the Unbegotten and ineffable God, we adore and love his Word, because for our sakes he was made Man, that, by being Partaker of our Sufferings, he might heal us.”

*And, in his Dialogue with Trypho :* “ (3) He who, being of a pious Disposition, loves God with all his Heart, and with all his Strength; will honour (or worship) no other God: Yet he will also honour (or worship) That Angel [or Messenger of God, Christ the Angel of the Covenant,] because it is God’s Will [or Command] that he should do so.”

The great and General Rule of Religious Worship, was, as the same Author tells us, “ (4) to offer up Prayers and Thanksgivings to the Father and Maker of the Universe, thro’ the

(1) Ταῦτα δὲ είτε διεθεστες καὶ σύ δεύτερη χάραξ ἔχοντες πιεῖσθαι τοι προφετεῖν σὺ τόπῳ τούτῳ, ὅτι μετὰ λόγου τομόμενον, αἰσθανόμενον. Apol. i. P. 24. Edit. Grab.

(2) Τοῦτο δέ τοι μάρτυρες καὶ δικτύες διεθεστες μετὰ τοῦ θεοῦ προσκυνήσαι, καὶ απέραντος εἴδος καὶ διανοίας φάσκοτες γέγονεν, οἵτως καὶ ταῦτα τοῖς ιωανταῖς συμβίτοις γενόμενοι, τῷ θεῷ ποιῶντες. Apol. ii. P. 34, 35.

(3) See above, on P. 15.

(4) See above, on P. 23.

" Name of the crucified Jesus." *And again :*  
 " (1) In all our Oblations we bless and  
 " praise the Maker of all Things, through  
 " his Son Jesus Christ, and through the Ho-  
 " ly Spirit."

You observe, that *Athenagoras* "joins the <sup>P. 227.</sup> *Son with the Father :*" that *Tacianus*, <sup>P. 227.</sup> styling the Son God, "of consequence Must sup-  
*pose Worship due to him?"* And that, ac-  
 cording to *Tatian's Reasoning*, "he Might be  
 " worshipped." But does This prove the  
 Worship of the Son, NOT to be "*MEDI-  
 ATE*" to the Glory of the Father?

*Tertullian* (you say) "Mist certainly in-<sup>P. 227.</sup>  
 " clude the Son," and "accordingly admits  
 " the Worship of him." True: But is not  
 That Worship, *Mediate*? Does not he say, in  
 the very place you refer to, "We (2) wor-  
 " ship God through Christ." *Clemens Alex-* <sup>P. 233.</sup>  
*andrinus* has indeed some very high Rhetori-  
 cal Expressions in his earliest Writings: And  
 yet he clearly enough explains himself, say-  
 ing; (3) "By the Revelation of the Gospel,  
 " we are to worship God Through Christ."  
*Again*: "(4) We are commanded to worship  
 " and honour the Word, — and the Father  
 " Through him." Nay, *God the Word* him-  
 self is by This Author repreinted as joining

(1) See above, on P. 22.

(2) *Deum colimus per Christum.* *Apol.* c. 21.

(3) Καὶ τὸν ἄλλο τὸ γῆς περιόδοντα. *Syromai.* c. P. 236.

(4) Σέβετο δὲ οὐκεπιστεύειν ταῦτα τὸν αὐτὸν [λόγον]  
 καὶ οὐκτὸν τὸν τεττάρα, *Syromai.* p. 719. Edit. Paris.

in Hymns to the Unbegotten God, and praying to him for Men. (1) " If thou wilt, (says he,) be thou initiated ; and thou shalt be in the Chorus with Angels, praising the Unbegotten and Incorruptible and Only True God ; God the Word joining with us, in our Hymns of Praise. This Jesus, the One Eternal great High Priest of the one God, who is the Father, prays for Men." As to Your Allegation, that Clemens stiles the Son πατονεγατως ; See below on Query XXVII, towards the End.

F. 258. Irenæus (you say) " admits the Son to be invoked as well as the Father." Now though This is not the point in question, yet I cannot but observe here by the way, that the First Passage you refer to, only relates to the Name of Christ being invoked over possessed and diseased Persons, while at the same Time the Prayer was directed to God the Father : So that This Passage is directly against your Notion. The Words of Irenæus are : (2) " The Church, directing Prayers to the Lord who made all Things, and invoking the Name of our Lord Jesus Christ (over the Persons diseased and possessed,) per-

(1) Εἰ βέλει, καὶ σὺ μοῦ, καὶ χορεύσεις μετ ἀγρέλων αὐχοῖς ἐγενόντος καὶ ἀνάλεψεν, καὶ μίνον ὄντος θεού, συνουμνεῖθεν τοῦ θεοῦ λόγῳ ἀδιοντος επειτα, Ἰησοῦς, εἰς ὁ μέγας ἀρχιερεὺς θεοῦ τε ἔνας, τοῦ ἀντοῦ καὶ πατρὸς, ταῦτα ἀνθρώποι εὐχεταί. Protreptic. Pag. 74, 75.

(2) Orationes dirigens ad Dominum qui omnia fecit, & non inen Domini nostrri Iesu Christi invocans, virtutes secundum utilitates hominum, sed non ad seductionem perficit. lib. 2. c. 32. Edit. Benedict.

" forms wonderful Cures for the Benefit of " Men, and not to deceive them." In the Other Passage you refer to, there is no *Invocation* of the Son at all. Irenæus's Solemn Prayer (1) before-cited, clearly explains his Notion in this Point: " *I invoke Thee, O Lord, the God of Abraham, &c. the Father of our Lord Jesus Christ; — who art the Only and True God, — through our Lord Jesus Christ.*" The Worship due to the Son of God, he puts upon This; "(2) that, according to the Good Pleasure of the invisible Father, every Knee might bow to Christ Jesus, our Lord and God and Saviour and King."

We come now to *Origen*; who gives us the fullest and clearest Account, of any of the Antients, concerning the Worship of the Father, and of the Son. And from *Him* you might have distinctly shown the Practice of the Primitive Christian Church, if you had been desirous to deal fairly with your Reader. But in that little you cite out of him, you very greatly misrepresent his Sense.

*First*, You say, he " expressly makes the Son ἀγέντος." A single Passage, which I have above shown to be Corrupt, p. 295.

(1) Lib. 3. p. 209. See above, p. 23.

(2) Ινε χριστῷ Ἰησοῦ τῷ κυρίῳ ὑμῶν καὶ Θεῷ καὶ σωτῆρι καὶ βασιλεῖ, κατὰ τὴν ἐνδοκίνην τοῦ πατρὸς τοῦ ἀρχήτος, πᾶν γόνυ κάμψη. lib. 1. c. 10.

P. 259. Secondly. In the next place, you thus argue.  
 " According to Origen, the Creator of the U-  
 " niverse only is to be worshipp'd;" And "the  
 " Son is Creator of the Universe." Again :  
 " In another place he tells us, we are to  
 " worship Him only who made (all) these  
 " Things ;" And "the Son made all Things.  
 " —It is therefore" (you infer) "a very clear  
 " Case, that Origen thought the Son to have  
 " the fullest Right and Title to religious Wor-  
 " ship, the SAME that the Father himself  
 " had." I believe there never was in the  
 World a greater Abuse of Words, than all  
 this is. Does not Origen most expressly and  
 distinctly explain his Sense, How the Father  
 is Creator, and How the Son is Creator? viz.  
 " (1) The immediate Maker of the World,  
 " and as it were the Artificer of it, is the  
 " Word, the Son of God. But the Father of  
 " the Word, in that he COMMANDED  
 " the Word, his Son, to make the World ;  
 " is the PRIMARY Maker of it." A-  
 gain: In the very Place you cite for the Son's  
 " making all Things," and where you insist  
 too upon citing "the very Words;" the Au-  
 thor's Expression is, (which you most unfair-  
 ly omit in your Translation,) " all Things  
 " (2) which the Father gave him in COM-

P. 259.

(1) Τὸν μὲν προσεγγῶς θημικεργὸν εἶναι τὸν οὐν τοῦ Θεοῦ λόγον, καὶ ὁσ-  
 περι ἀντεργάτην τοῦ κόσμου τὸν ἐπαγέρα τοῦ λόγου, τῷ προστεταχέναι  
 τῷ οὐρανῷ εἰστῇ λόγῳ ποιῆσαι τὸν κόσμον, εἶναι πρώτως θημικεργόν. Adv.  
 Cels. lib. 6.

(2) Προσταχθέντα τὸν λόγον πεποιηκέναι πάντα, ὅσα ὁ πατὴρ ἀντῆ-  
 έτειδετο, P. 63.

" *M A N D.*" Is This the " *S A M E* Title  
" to Worship, that the Father himself bath?"

*Thirdly.* You alledge, that Origen " speaks  
" of the worshipping Father and Son jointly as  
" ONE GOD; and elsewhere mentions the  
" Worship of the Son, in his distinct Personal  
" Capacity."

I answer; The true Rendring of the *First* Passage p. 259;  
you here cite, is: " We worship, in the  
" manner before declared, One God, the Fa-  
" ther, and the Son." The meaning of  
which, I have distinctly shown above, P. 83,  
84.

The *Second* Passage, you cite very imperfectly; leaving out the *most material* Part.  
The whole is: "(1) Let him pray to the  
" Word of God, who is able to heal him?"  
Here you stop, as it was proper for your Purpose to do. But Origen goes on: " and much  
" more to his Father, who SENT his Word  
" and healed them." That Origen meant, that  
Prayer was to be offered to the Father ultimately, to the Son Mediately; his whole preceding Argument plainly shows. And This p. 261;  
Notion he " endeavours to express in the ful-  
" lest and strongest words he could think on,"  
in a Passage a little before: Part of which,  
you produce in your Margin, P. 260; but  
(for a very good Reason) have not thought  
fit to Translate it. Only you build a Corol-

(1) Ἐνχειρὶ τῷ λόγῳ τῇ Γῇ, διαφένει ἀυτὸν οἰστος· καὶ πολ-  
λῶ πλέον τῷ πατρὶ ἀυτοῦ, δις καὶ ————— ἐξαπέσει τὸ λόγον ὑποτοῦ, καὶ  
ικατοτὸ ἀντίχειρα. Ady. Cels. lib. 5. P. 238.

P. 260. lary upon it, viz. "that all Worship is PRI-  
 " M A R I L Y and E M I N E N T L Y the Fa-  
 " ther's;" and that "the distinct Worship of  
 " the Son, considered as a Son, redounds to  
 " the Father as the Head and Fountain of  
 " all :" That is, I think, is Mediate to the  
 Glory of the Father. Which directly over-  
 turns the Proposition you are here contending  
 P. 247. for, that there is "No Distinction of Worship,  
 " M E D I A T E and ultimate ;" and that Ori-  
 P. 259. gen "thought the Son to have the S A M E  
 " Title to Worship, that the Father Himself  
 " had." The Passage of Origen, is This : (1)  
 " We ought to send up all Supplication and  
 " Prayer and Intercession and Thanksgiving  
 " To the Supreme God over all, Through our  
 " High-Priest, the living Word and God,  
 " who is above all Angels : Yet we may  
 " also offer Supplications and Intercessions  
 " and Thanksgiving and Prayers To the  
 " Word himself, if we can distinguish be-  
 " tween Prayer in a Proper, and Prayer in  
 " a figurative Sense."

And what he means by This Distinction,  
 he clearly explains in another Place : viz.  
 (2) "We worship (says he) the one God,  
 and

(1) Πάσον μεν γρ̄ δέητι καὶ προσευχὴν καὶ ἐντελέχιν καὶ ἐνχαριστήριαν  
 αναπεμπτέον τῷ εἰς πᾶσι θεῷ Διός οὐχ τοῦ εἰς πάνταν ἀγγέλων ἀρχέ-  
 γεως, ἐμψύχῃ λόγῳ καὶ θεῷ δεῖσθαι δὲ καὶ αὐτοῦ τοῦ λόγου,  
 καὶ ἐντελέχεια ἀντῷ, καὶ ἐνχαριστήριον, καὶ προσευχόμεθα δὲ, εὖ  
 διώρθεδα κατακέειν τῆς καθεὶτος προσευχῆς κυριολεξίας οὐ καταχρηστεως.  
 lib. 5. P. 233.

(2) Ἀλλα τὸν ἕνα θεὸν, καὶ τὸν εἴς οὐν ἀντοῦ καὶ λόγου καὶ ἐνχ-  
 ριστήριαν κατὰ τὸ δικαῖον ἡμῶν ἴστορίαν καὶ αἰχμάστος σέβομεν προσά-  
 γοντες τῷ θεῷ τῶν ὅλων τὰς ἐνόχες, Διός τοῦ μονογενῆς ἀντοῦ φί πρω-

“ and his one Son and Word and Image, with  
 “ Supplications and Prayers to the utmost of  
 “ our Power ; putting up our Prayers To the  
 “ God of the Universe, Through his only be-  
 “ gotten Son : To whom we offer them first,  
 “ desiring him, as being the Propitiation for  
 “ our Sins, to present as our High-Priest our  
 “ Prayers and Sacrifices, [Thanksgivings] and  
 “ Intercessions, to the Supreme God.” Upon  
 on which Two Passages of *Origen*, the Learned  
 Bishop *Bull* thus remarks : (1) “ *I wonder*  
 “ *(says he) that these Places of Origen,*  
 “ *should offend the Learned Huetius; in which*  
 “ *Places (to confess the Truth) I always*  
 “ *thought, for my own part, that the Catho-*  
 “ *lick Doctrine concerning the Person and Of-*  
 “ *fice of our Saviour, was well explained.*”

After which, the Learned Bishop makes indeed Another Distinction, of One *Worship* paid to the *Son* as *God absolutely*, and another *Worship* paid to him as *God of God* : For which distinction that there is not the least Foundation, has been shown by Dr. Clarke, *Scripture-Doctrine* p. 359, Edit. 1st. Pag. 328, Edit. 2d. But to proceed.

Another Passage of *Origen*, out of the same Work against *Celsus*, (which, you say, is p. 250.  
 “ the most valuable of all his Works, and al-

τοι προσφέρομεν αὐτοῖς, ἀξιούντες αὐτὸν ἰδεῖν τὰ τῶν ἀμυρτιῶν  
 ἥμῶν, προσωνυμεῖν ὡς ἀρχιερεῖς καὶ ἐνχάριτοι τῆς θυσίας καὶ τὰς ἐν-  
 τεῦχες ἥμῶν τῷ ἐπὶ πᾶσι θεῷ. *Adv. Cels. lib. 8. P. 386.*

(1) Miror hæcce *Origenis* loci viro docto [*Huetio*] offendiculo esse, in quibus egomet (ut verum facias) Catholicam de persona & officio Servatoris nostri doctrinam non male explicari semper existimaverim. *Defens. Sect. 2. cap. 9. §. 15.*

“ *most*

"most the only one to be entirely depended  
 "on, as giving the true sense of Origen, or of  
 "the Church in His Time;") is as follows:  
 (1) "We demand (says he) of Celsus, con-  
 "cerning those whom They worship as  
 "Gods, to prove that the Supreme God hath  
 "appointed them to be worshipped. And if,  
 "in Reply, they put upon Us the same  
 "Proof concerning Jesus; we will show that  
 "God hath appointed him to be worshipp'd;  
 "That all men should honour the Son, even as  
 "they honour the Father."

P. 261. Lastly; The Last Passage you cite out of Origen against Celsus, and which you omit to Translate, is "express in the fullest and strongest words" AGAINST what you cite it FOR. The Words are: "(2) Now "He has ascended to the Supreme God, who "with an undivided, undistracted, unparted "Affection, worships Him Through the Son, "even through God the Word and Wisdom, "who brings men To Him [to the Supreme "God.]

In his Book concerning Prayer, there is a great deal to the same Purpose. "If

(1) Καὶ ποὺς τῶν ἄλλων [τιμωρείαν ὡς Θεῖν] ἐρῶμεν, ἀπαιτοῦντες ἀπόδειξην σεβεῖ τοῦ Δεόθεας αὐτοῖς αὐτὸν τοῦ ἐπὶ πᾶσι θεοῦ τὸ τιμᾶσθ. Εἷναι δὲ ἡμῖν ἀνδυποφέρειν τὸ παραπλησίον περὶ τοῦ Ἰησοῦ, ἀποδείξουμεν ὅτι ἀπὸ θεοῦ Δέδοται αὐτῷ τὸ τιμᾶσθ, ἵνα πάντες τιμῶσι τὸν μόνον καθὼς τιμῶσι τὸν πατέρα. lib. 8. p. 384. See above, P. 10, 23, 42.

(2) Ἀναβέβηκε ἡ τοὺς τὸν ἐπὶ πᾶσι θεῖν, ὁ ἀρχίστως καὶ αδικηρέας καὶ ἀμετέλεας. Αὐτὸν σέβων, δῆλος τοῦ προσάγοντος ἐκεῖνῳ ίντος, τοῦ θεοῦ λόγῳ καὶ σοφίᾳ. p. 382.

" we (1) understand (says he) what Prayer  
 " is, (meaning Ultimate in contradistinction to  
 " Mediate;) we must not pray to Any derived  
 " Being, no not to Christ himself, but only to  
 " the God and Father of the Universe, to whom  
 " our Saviour himself prayed, (as I have shown  
 " before,) and teacheth Us to pray unto him.  
 " For, being asked (by one of his Disciples,)  
 " teach us to pray; he doth not teach us to  
 " pray to himself, but to the Father; and that  
 " we should say, Our Father which art in Hea-  
 " ven." Again: "We ought (says he) to  
 " pray to God only, the Father of all; But not  
 " without our High-Priest.—Therefore the  
 " Saints in their Eucharistical Prayers, give  
 " Thanks to God Through Jesus Christ. And  
 " as he that prays, in the strict and proper  
 " Sense, ought not to pray to Him who himself  
 " prays; but to the Father, whom our Lord Je-  
 " sus taught us to invoke in our Prayers;  
 " so ought no Prayer to be offered to the Fa-

(1) Ἐὰν δὲ ἀκείνων ὅτι ποτέ ἐστι προσευχὴ, φήσοτε γέδει τῶν γεν-  
 νητῶν προσευκτέον ἐστιν, οὐδὲ ἀυτῷ τῷ χριστῷ, ἀλλὰ μόνῳ τῷ θεῷ τῶν  
 ὄλων καὶ πατρὶ, ὡς καὶ ἐντὸς ὁ σωτὴρ ἡμῶν προσευχεῖτο (ὡς προπαρε-  
 δέμενα) καὶ διδάσκει ἡμᾶς προσευχεῖσθαι. Ακοστας γὰρ, εἰδίδεξεν ἡμᾶς  
 προσευχεῖσθαι, οὐ διδάσκεις αὐτῷ προσευχεῖσθαι, ἀλλὰ τῷ πατρὶ, λέγοντας,  
 πάτερ ἡμῶν ὁ εἰς τοὺς ψαυτούς, καὶ τὸ ἔπος: ——Λέγεται τούτη προ-  
 σευχεῖσθαι μέντοι τῷ θεῷ τῷ τῶν ὄλων πατρὶ, ἀλλὰ μη χωρίς τῆς ἀρχε-  
 πέρας. ——Εὐχαριστεῦντες δὲ οἱ ἄγιοι εἰς ταῖς προσευχαῖς ἔκαντον τῷ  
 θεῷ οὐκέτι ἵτε, γέμετας ὄμολογοῦσιν ἀντῆ. Οὐσπερ δὲ τὸν ἀκρι-  
 βεντινό τὸ προσευχεῖσθαι, οὐ καὶ τῷ ἐυχαριστῷ προσευχεῖσθαι, αλλὰ τῷ οὐ  
 ἐδίδεξεν ἐπὶ τῶν ἐυχῶν καλέντι πατέρι ὁ πάτερ. οὐκάντας Ἰησοῦς, οὐτας οὐ  
 χωρίς αὐτοῦ προσευχὴ τῶν προσευκτέον τῷ πατέρι ὡς ἀντὸς τοῦτο πα-  
 ραβεῖσθαι σαφῶς, οὐτας λέγων, (Joh. 16. 23, 24.) Ἀρχιεζῆς γάρ τῷ  
 ἴατρῷ ἡμῶν καταταχέντι ἵπτο τοῦ πατρὸς, καὶ παρεκλήτῳ ὡς τοῦ πα-  
 τρὸς εἶνας λαβόντι, ἐυχεῖσθαι ἡμᾶς ἐδεῖ, ἀλλὰ Διὸς ἐπιχειρίας καὶ παρα-  
 κλήτου. De Orat. p. 50, 51, 52, 53.

"ther, without Him, Joh. 16; 23,24." Again :  
 "We ought not to pray [in the Sense before-  
 mentioned] To him who is appointed by the  
 Father to be our High Priest, and To him  
 whom the Father has made our Advocate, but  
 To the Father Through our High Priest and  
 Advocate," [or Comforter.]

Towards the End of this Book, Origen sets  
 p. 261. down "the Antient Doxologies" you speak  
 of; with which, he says, all Prayers ought to  
 begin and End. "We (1) ought, as well as  
 "we are able, to begin Prayer with *Doxology*;  
 "joining all our Voices together in giving Glo-  
 "ry to God Thro' Christ, and in giving Praise  
 "to him in the Holy Ghost." Again : (2) "We  
 "ought always to end our Prayer with *Doxolo-*  
 "gy to God, Thro' Christ, in the Holy Ghost."  
 And again : (3) "Having begun Prayer  
 "with *Doxology*, we ought also to end with  
 "*Doxology*; praising and glorifying the Fa-  
 "ther of all, Through Jesus Christ, in the  
 "Holy Ghost. To whom be Glory for ever." This Account of Origen, being professedly up-  
 on the Subject of *Doxologies*, is more to be  
 regarded, than incidental Instances of particu-  
 lar Doxologies, which (as appears from the  
 different Copies we have of the Doxology used

(1) Κατὰ δύναμιν δοξολογίας εἰ τῇ ἀρχῇ καὶ τῷ πρεσβυτέρῳ τῷ εὐχῆς λεπτόν, Θεοῦ Διὸς χριστοῦ συνδέσμοντες, εἰ τῷ ἀγίῳ πνεύματι συνυπερέντες. ibid. P. 145.

(2) Καὶ ἐπὶ τῷτο, τῷτο εὐχὴν εἰς δοξολογίαν θεοῦ διὰ χριστοῦ εἰς αὐτόν πνεύματι κατατάσσετον. ibid. P. 146.

(3) Εὐλογοῦ δὲ, ἀρքαίμενον ἡτο δοξολογίας, εἰς δοξολογίαν καταλήγοντα κατατάσσεται τῷ εὐχῇ, ορκοῦντα καὶ δεσμεύσαται τῷ τῶν ὄντων πατέρα διὰ τοῦ χριστοῦ εἰς αὐτὸν πνεύματι φειδεῖσα. ibid. P. 147.

by Polycarp and by the Church of Smyrna) are very apt to be varied by Transcribers. The “Usefulness” of introducing “Doxologies of another Form,” is not now my Busines<sup>s</sup> to consider. ‘Tis fit only to observe, as to the History of them, that (1) Philostorgius and (2) Theodorus Mopsuestenus tell us, that about the middle of the Fourth Century, Flavian, afterwards Bishop of Antioch, first changed the more Antient Doxologies into the present Form, *To the Father, and To the Son, and To the Holy Ghost.*

I shall conclude, with some other Testimonies from Antient Writers; against your Nation, that there is “No Distinction of Worship p. 261. ‘Mediate and Ultimate.’” The *Apostolical Constitutions* have These Words: (3) “We declare unto you, that there is only one God Almighty, besides whom there is no other; and that you must worship and adore Him alone, through Jesus Christ our Lord, in the most holy Spirit.” Again: (4) “He adores moreover the only-begotten

(1) Ὡτὶ φοῖς τὸν Ἀυτοκέλεα Φλαβιανὸν, πλῆθος μοναχῶν σωματεῖον, περὶ τοῦ ἀναβούσας, ἡξα πατεῖ παῖς ὑπὲρ πνέωματα τῶν φερεῖ ἀντοῦ τοῦ; μὲν Δίξα πατεῖ διὰ ὑπὲρ εὐαγγελίου πνέωματα λέγει, καὶ τάντον μᾶλλον τὴν ἐπιφάνησιν ἐπιπολαζόμενην τοις ἄριστοις, Δίξα πατεῖ εἰς ὑπὲρ τὸν ἀγίον πνεύματι. Hist. Eccles. lib. 3. c. 13.

(2) Flavianus primus cecinisse fertur, Gloria Patri et filio et Spiritui Sancto. Thesaur. Orthodox. Fid. lib. 5. c. 30.

(3) Διδοῦμεν ὑμῖν θεὸν παντοκρότορον ἐντα μέρον ὑπερέχειν, παῖς δὲ ἀλλοὶ ἐπὶ ἔτιν τῷ ἀντὸν μέρον σέβειν οὐ προσκυνεῖν διὰ τοῦτο χριστὸν τῆς κυρίας ὑμῶν, εἰς τῷ παντούν πνεύματι. lib. 6. c. 14. See also lib. 2, c. 56. lib. 5, c. 15. lib. 6, c. 9. lib. 7, c. 37, 38, 43.

(4) Ἐπὶ τούτοις προσκυνεῖ ἀντὸν τὸν πονηροῦν θεὸν, μηδὲ ἀντὸν νῆστον ἐνχαριτῶν ἀντῷ, τῷ ἀναδέξασδε ἀντὸν τὸν πατέρα πάντων θεούς, διὰ τὸ εαυτοῦ. lib. 7. c. 43.

“ God himself, After the Father, and on His  
 “ Account ; giving Thanks to him, that he  
 “ undertook to die for all men upon the  
 “ Cross.”

*Polycarp* at his Martyrdom, prays Thus : (1)  
 “ For this Cause above all Things, I praise  
 “ Thee, I bless Thee, I glorify Thee, thro’  
 “ the eternal High-Priest, Jesus Christ, thy  
 “ beloved Son : Through whom, and with  
 “ whom, in the Holy Spirit, be Glory to Thee  
 “ now and for ever and ever, Amen.”

*Cyprian* (2) founds the Worship of Christ  
 on This, that “ *God the Father Commanded*  
 “ *his Son to be worshipped.*” Which he proves  
 from *Philip.* 2. 9, 10.

*Novatian* says : (3) “ If Christ is a mere  
 “ Man; why is a mere man invoked in  
 “ Prayer, as *Mediator*? ” Which both shows  
 his Sense, that Christ was *Mediator* in his  
 highest Capacity, and that he was worshipped  
 as being *Mediator*.

And *Lactantius* : (4) “ Christ (*says he*)  
 “ was faithful to God. For he taught that  
 “ there

(1) Διὸ τότο καὶ τοῖς πάνταν σὲ ἀκοῦ, σὲ ἐνλογῶ, σὲ δέχεσθα, διὰ  
 τοῦ μαρτύρου ἀρχιερέως Ἰησοῦ χριστοῦ ὁ ἀγαπητοῦ σὺν παιδός δὲ καὶ σοι  
 σὺν αὐτῷ εἰς πνεύματι ἀγίῳ, οὐδὲν τὸν καὶ εἰς τὸν μέλλοντας μάρτυρας τῶν  
 οἰκαρπῶν αἴρειν. Apud Euseb. Histor. Eccles. lib. 4. c. 15.

(2) Pater deus praecepit filium suum adorari. *De bono Patri-*  
*entia.*

(3) Si homo tantummodo Christus, cur homo in Orationibus  
*Mediator* invocatur? *De Trinit.* c. 14.

(4) Ille vero exhibuit deo fidem: Docuit enim quod unus  
 Deus sit, eumq; Solum coli oportere. Nec unquam se ipse deum  
 dixit: quia non servasset fidem, si, missus ut deos tolleret, &  
 unum affereret, induceret alium præter Unum. Hoc erat, non  
 de

“ there is but one God, and that He only  
 “ ought to be worshipped. Nor did he ever  
 “ call *Himself* God ; because he had not been  
 “ faithful, if, when he was sent to take  
 “ away the many Gods, and to declare the One  
 “ God, he had introduced any other besides  
 “ the One. For this would have been, not  
 “ preaching the one God, nor doing the Work  
 “ of him that sent him, but his own Work.—  
 “ Now because he was so Faithful ; because  
 “ he assumed nothing to himself, that he  
 “ might fulfil the *Commands* of him that sent  
 “ him ; therefore he was *invested* with the  
 “ Dignity of an everlasting High-Priest, the  
 “ Honour of a Supreme King, and the Name  
 “ (or Title) of *God*.”

Lastly : From *Eusebius* we learn the Sense of the *Nicene Church* in This Point. And He tells us, that the *Christian Institution* is, (1) “ To profess The Maker and Creator of the Universe to be The Only God, and to worship Him alone as the only God, through Christ.” Again : “ (2) The only begotten Son of God himself, the first-born and Beginning of all Things, instructs us to profess

de Uno deo facere præconium ; nec ejus qui miserat, sed Suum proprium negotium gerere. —— Propterea, quia tam fidelis extitit, quia sibi nihil prorsus assumpsit, ut mandata Mitten-tis impleret ; & sacerdotis perpetui dignitatem, & Regis summi Honorem, & Dei nomen accepit. *Lib. 4. c 14.*

(1) Τὸν ποιητὴν καὶ δημιουργὸν τοῦτον Φανερὸς μένον θεὸν γνωσίζειν, καὶ μένον σέβειν, καὶ μένον τὸν διὸς κατόπιν θεολογεῖν. *Dem. Evang. lib. 3. P. 130.*

(2) Ἀυτὸς ὁ μονογενὴς τοῦ θεοῦ οὐ πρατότοπος τῶν ὄλων, οὐ πάντων ἀρχῆς, τὸν δικαῖον πατέρα μόνον ἡγείσθε θεὸν ἀληθῆ, καὶ μόνον σέβειν καὶ μόνον περικλεῖστον. *Præp. Evang. lib. 7. P. 327.*

“ his Father to be The only true God, and  
 “ to worship Him alone.” *Again* : “ (1) It  
 “ is not necessary, by supposing that the Fa-  
 “ ther and Son are two distinct Subsistencies,  
 “ to make them therefore *Two Gods* : For we  
 “ do not attribute *equal Honour* unto them.”  
*Again* : (2) “ The Church, as I have often  
 “ said, does not assert *Two Unbegotten*, nor  
 “ *Two Unoriginate*, nor *Two Substances* intro-  
 “ duced as of *Equal Dignity* with each other ;  
 “ and *Therefore not Two Gods*. But it teach-  
 “ eth us, that there is *One only Original*, and  
 “ *One God*, even the Father of the Only be-  
 “ gotten and beloved Son.—And as, where  
 “ there is but *One King* reigning, and *his*  
 “ *Image* is every where carried about ; no  
 “ wise Man will say there are *Two Kings*, but  
 “ *One only*, who is honoured *Through his*  
 “ *Image* : So the Church of God (as I have  
 “ often said) having been taught the Wor-  
 “ ship of *One God*, continues to worship *Him*  
 “ *Through the Son*, as *Through his Image*.”

(1) Οὐ δὲ δύο θεοὶ ἀνάγκης τὸν τοῖς δύο μοναρχοῖς τιθένται  
 εἰδὴ φύσις αὐτοῖς ἐπίλεπτα. Eccles. Theol. lib. 2. c. 7.

(2) Οὐ δέ [ἢ ιεραρχία] δύο ἀρχοντας, εἰδὲ δύο ἡγαγχα, ὡς πολ-  
 λάκις ἡμῖν εἴρηται, εἰδὲ δύο στοὺς ἐξ ἰστορίας αντιπαρέχουσαντας αὐ-  
 λάκιοις ἐσόντες. οὐδὲ δύο θεοὶ αλλὰ μίαν αρχὴν καὶ θεόν εἶναι,  
 τὸν αὐτὸν πατέρα διδόσκεται εἶναι τοῦ μονογενοῦς καὶ αρχαπτεῖν οὐδὲ  
 ————— Καὶ ὡς περ βασιλέως κρατεῖν θέντος, εἰκόνα δὲ αὐτῷ παν-  
 ταχθεῖ γῆς περιφερεμένης, ἵνα ἂν της μαρτυροῦν δύο εἶποι ταῦτα κρατεῖντας,  
 αλλιὰ μὲν τὸν καὶ διὰ τῆς εἰργῆς τημάνενον κατὰ τὴν ἀντὸν τρόπον, ὡς  
 τὴν πολλάκις ἡμῖν εἴρηται, καὶ ἡ ἔκκλησία τοῦ θεοῦ ἐπει παραλαβοῦσα  
 θεὸν σέβειν, τὸν αὐτὸν καὶ διὰ τοῦ οὐδοῦ, ὡς διὰ εἰργῆς. μετει προτεκ-  
 μένη. Eccles. Theol. lib. 2. c. 23.

I cannot but here remind you of your own *solemn Declaration*, P. 132. "I declare, (you say) once for all; I desire only to have Things fairly represented, as they really are; no Evidence smothered, or stifled on either Side. Let every Reader see plainly what may be justly pleaded here or there, and no more; and then let it be left to his impartial Judgment, after a full View of the Case. Misquotation and Misrepresentation will do a good Cause harm; and will not long be of Service to a bad one."

## QUERY XVIII.

*Whether Worship and Adoration, both from Men and Angels, was not due to him, long before the Commencing of his Mediatorial Kingdom, as he was their Creator and Preserver, (see Col. 1. 16, 17.) And whether That be not the same Title to Adoration which God the Father hath, as Author and Governour of the Universe, upon the Doctor's own Principles?*

*Answe.* **W**HENEVER the Mediatorial P. 267. Kingdom of Christ began, and at what time soever he was worshipped either by Angels or by Men; it was by the Command of the Father; who, when he brought in the first-begotten into the World, said, (whensoever That be supposed to have been,) Les

P. 267. Let All the Angels of God worship him. And This Worship of Christ, was Mediate, To the Glory of God, the Father : Whereas it cannot (I think, without Blasphemy) be affirmed of the Father, that he is or ever was worshipped Mediately, To the Glory of the Son. All Worship therefore terminating ultimately in the Father ; I think it cannot be said with Truth, that He who is worshipped Always to the Glory of the Father, has "the SAME Title to Adoration," as the Father whose Worship Always terminates ultimately in Himself : That He To whom the Father has committed all Judgment, has "the SAME Title to Adoration," as the Father who committed all Judgment to Him : Or that He by whom God created all things, has, "as Author and Gouvernour of the Universe, the SAME Title to Adoration, which God the Father hath," who created all things by Him. And therefore 'tis a mean thing, to confound the unlearned Reader here, with the Ambiguity of the Terms "Creator and Preserver." Nor is there Any one Instance in Scripture, of Worship paid to Christ in That capacity.

P. 268. But you tell me; "the Antients did not think the Office of the Son Ministerial in" my "low Sense." In what low Sense? Did not the Antients constantly teach, and do not you yourself frequently own, (though in Contradiction to your own Scheme,) that Christ Ministered to the Father? that he "exercised the Authority, and executed the Orders of the Father ?

ther? And do not you in this very place cite a Passage from (1) *Irenæus*, directly to this Purpose? Have I said any thing more than This? Or do not I always suppose it to be in the Highest Sense, in which 'tis possible for One person to minister to another?

You add: If *Creation* is not, in the Son, an *p. 268.*  
 " *Act of Dominion, and a sufficient Foundation*  
 " *for Worship; the same reason will hold with*  
 " *respect to the Father also: For Creating is*  
 " *one thing, and Ruling another.*" I answer: The same Reason does not hold with respect to the Father. The World was made by his [advertisia] original absolute Authority and Power, and for his Pleasure all things were created. But the Son made the world, (as *Irenæus*, in *p. 269.* the very place you here refer to, expresses it, " *Voluntate Patris;*" ) by " *the Will of the Father.*" And by the word of his [the Father's] Power, does the Son also uphold all things. See above, p. 19 and 94.

But you insist upon it, that the Logos " *had* *p. 269.*  
 " *the SAME claim and Title to religious*  
 " *Worship, that the Father himself had:*" And that " 'tis very clear from Joh. 17, 5, that

(1) *Unus deus Pater super omnes, & unum verbum Dei quod per omnes, per quem omnia facta sunt; & quoniam hic mundus proprius ipsius, & per ipsum factus est Voluntate Patris, &c. P. 315.* So likewise in the Passage you cite from *Novatian*: *Mundus Per Eum factus est.* But What Writer ever said, that all Things were made [*per Deum, or per patrem*] Through God, or Through the Father? *Philo* antiently observed this; and argues at large, that things were made not *dia τοῦ θεοῦ*, but *ὑπὸ τοῦ θεοῦ, ἀς αὐτίς*. *Lib. de Cherub.* p. 129. See above, p. 6, 13, 19, 185.

P. 270. "our Blessed Saviour was to have no greater  
 " Glory after his Exaltation and Ascension, than  
 " he had before the World was. Glorify me  
 " with thine own self, with the Glory which  
 " I had with Thee, before the World was."

I answer : His being restored to the Glory he  
 had before, does not prove, that the Power of

*Job. 5. 22.* Judgment committed unto him was not an Ad-  
*Ephil. 2. 9.* dditional Exaltation. But whether it was or

was not ; still the Foundation you go upon, is  
 equally wrong. For if the Son had (as you

F. 269. say) "the SAME Claim and Title to Worship,"  
 the SAME Right to All Glory, "that the  
 " Father himself hath;" it could be no more  
 proper for the Son to pray to the Father to  
 glorify the Son, (to glorify him either with  
 new or with antient glory,) than for the Fa-  
 ther to pray to the Son to glorify the Father.  
 Nor does it at all alter the case, if you say he  
 prayed only for his Humane Nature. For still  
 the Impropriety will be the same as before ;  
 that the Son should pray to the Father to give  
 to his Humane Nature That Glory, which the  
 Son himself had the very SAME Right to  
 have given to it of his own Authority, as the  
 Father himself had.

P. 272. Irenaeus's (1) words are not (though you  
 say he "is express.) that the λόγος was wor-  
 " shipped of old together with the Father;"  
 But that "He who was worshipped by the Pro-  
 " phets as The Living God, He is the God of

(1) Lib. 4. c. 12.

"the Living;" (Meaning evidently the Father, as the very next Words show; *viz.*) "and HIS Word" also is God of the Living; being, as *Irenæus* there argues, declared to be *The Resurrection and the Life.*

And how is it that *Eusebius* says, "the Son p. 272.  
"was worshipped by Abraham," &c? Why,  
"They (1) paid (*says he*) a due Worship un-  
to him, as being the Son of God:—They  
worshipped him as God,—as being a Se-  
cond Lord after the Father." And I will  
add in your behalf, more than you your self  
have done, that *Eusebius* (2) *invocates him*  
*too, together with the Father.* But What is  
all this, when *Eusebius* hath so clearly and  
fully given us both *his own* and what he  
thought the Sense of the *Ante-Nicene* and  
*Nicene* Church, concerning the Nature of  
the Worship paid to the Father, and to the  
Son?

You add: "The Patriarchs Worshipped That p. 273.  
"Person who appeared and communed with  
"them, supposing him to be The God of the  
"Universe, to whom of Right all Worship be-  
"longs." What the Jews thought of this Mat-  
ter, may be judged from *Philo*; who says, that  
the "Angel" which appeared to *Jacob*, and

(1) Οἵα θεῖς παιδὶ τὸ προτίκον ἀπένειμαν σὲ βασι——προσκυνεῖ  
μὲν ὡς θεόν. ————— δεύτερον μετὰ τὸν πατέρα κύριον. Hist. Ec-  
cles. lib. I. c. 2.

(2) Τὸν τοῦ λόγου πατέρα θεόν, καὶ τὸν δηλόμενον ἀντὸς Ἰησοῦ  
χριστὸν τὸν σωτῆρα καὶ κύριον ἡμῶν, τὸν ψεύσιον τοῦ θεοῦ λόγου, οὐδὲν  
ἴημι καὶ συνεργούν τῆς κατὰ τὴν δικύησιν ἀληθείας, ἐπικεκλεπμένον.  
ibid. c. 5.

changed his Name, was “*the Word, the (1) Minister of God.*” Again : (2) “*The Deputy of the Great King.*” Again : That his Authority was not (3) Supreme, but Subordinate. Again : That he was (4) “*Inferior to God, but Superior to man.*” And as to the Sense of the Christian Church ; Justin Martyr tells Trypho very expressly, (5) that “*The God who told Moses that he was God of Abraham &c. was not The Maker of the Universe,—But it was He (says he) whom I have proved to you that he appeared to Abraham &c.,—ministring to the Will of The Maker of the Universe.*” And it was the unanimous Sense of all the (6) Antients, that it is *absurd* and *impious* to suppose that *The God of the Universe* ever *appeared*, or was called an *Angel*? Particularly ; Does not *Eusebius*, whom you have thought fit on this Argument to refer to, expressly say ; “(7) *We must not think that it was The Supreme God, who is declared to have appeared to Abraham : for it is impious to say, that God*

(1) Τὸν δὲ ταῦτα, ἀρρελόν, ὑπερέπει τοῦ Θεοῦ λόγον. De Nom. Mutat. P. 1758. And, τοὺς ἀρρελάς καὶ λόγος ἀντοῦ. [compare 1 Libr. 1, 24.] Leg. Alleg. lib. 2. p. 93.

(2) Ὑπακοή τοῦ μεγάλου βασιλέως. De Somn. & de Agricult. lib. 2.

(3) Οὐκ αὐτοκεγίσθη πᾶς, οὐδέποτε δέ, καὶ θαυμαστῆς ἴγενεντος. De Profug. P. 466.

(4) Μετόπιος τοῦ Θεοῦ φύσις, τοῦ πατέρα εἰσταν, αὐτοῖς δέ κατείστην. de Somn. P. 1134.

(5) Dial. cum Tryph. P. 180. Edit. Jeb.

(6) See the citation from the Synod of Antioch, above, p. 64. Also p. 149.

(7) See above P. 151.

“ was changed and formed into the Figure and  
 “ Appearance of a Man.” Whence he con-  
 “ cludes, it was “The Word of God.” And  
 in This very Chapter which you have refer-  
 red to, he says again: “(1) It is absurd to  
 “ say, that the Unbegotten and immutable Es-  
 “ sence of the Supreme God, was changed into  
 “ the Form of a Man?” Whence he again con-  
 cludes, that it was *The Word*, who is the  
 “ second Lord after the Father.” Nothing  
 therefore can be more contrary to the whole  
 Sense of Antiquity, than what you here af-  
 fert; that Christ, before his Incarnation, had P. 274.  
 no other “Title or Character, peculiar and pro-  
 “ per to himself, but only what was common  
 “ to the Father and Him too.” What! Had he  
 not the Title and Character of *Angel* or *Messen-*  
*ger* before, under the Old Testament? And  
 was This Title “common to the Father and  
 “ Him too?

But you say: Had he not been “The God P. 273.  
 “ of the Universe,—he should have rejected  
 “ That Worship, as the Angel did Manoah’s  
 “ Sacrifice; Judges 13, 16.” I answer: That  
 very Angel, is yet (*ver. 22,*) styled *God*.

(1) See above P. 151.

## QUER Y XIX.

*Whether the Doctor hath not given a very partial Account of John 5, 23. founding the Honour due to the Son, on This only, that the Father hath committed all Judgment to the Son ; when the true Reason assigned by our Saviour, and illustrated by several Instances, is, that the Son doth the Same things that the Father doth, hath the Same Power and Authority of doing what he will ; and therefore has a Title to as great Honour, Reverence and Regard, as the Father himself hath ? And it is no Objection to This, that the Son is there said to do nothing of himself, or to have all given Him by the Father ; since it is owned that the Father is the Fountain of all, from whom the Son derives, in an ineffable manner, his Essence and Powers, so as to be one with him.*

P. 279. Answ. **T**HE “Doctor has not given a partial Account of” this Text ; Because he has “founded the Honour due to “the Son” upon That, upon which Alone our Saviour himself has in the most express words founded it. The “Son’s doing the same “things that the Father doth ;” (which you call “the True Reason assigned by our Saviour,”) is not “the reason assigned by our Saviour,”  
though

though it is indeed a “*true reason*,” as being of the same import with That which our Lord has assigned in the Text. For as the *Son* has *Therefore* all Power of Judgment, because the Father has *committed* all Judgment unto him; so (if we will believe his own words,) he *therefore* does the same things that the Father doth, because *the Father loveth the Son, and sheweth him all things that himself doth*. But our Lord doth not say, that he “*bath the SAME Power and Authority of doing what he wills*,” as the Father hath; Because Power or Authority *original* and *derived*, are not the *SAME*. Nor does our Lord say, that he “*has a Title to As Great Honour, Reverence and Regard, as the Father himself bath*:” but that ‘tis As much mens Duty to honour *the Son, to whom the Father has committed all Judgment*; as to honour *the Father, who has committed all Judgment unto him*. Which are very different things. And ‘tis extremely pleasant in you to say, “*it is no Objection to this, that the Son is there said to do nothing of himself, or to have all given him by the Father; since ‘tis OWNED that the Father is the Fountain of all, from whom the Son derives, in an ineffable manner, his Essence and Powers, so as to be One with him.*” ’Tis very pleasant (I say) to alledge, that an *Objection* which overturns your whole Scheme, is *No Objection*, because ‘tis *Owned*. For let it but be *constantly and uniformly acknowledged*, that the *Father* is, *really*, and not in empty words only, “*the Foun-*

“*tain*

"*tain of all* ;" and that "*the Son has all Given him by the Father* ; so that the incommutable Honour of the First Cause and Supreme Author of all things, be preserved entire : And the "*ineffable manner*" how "*the Son derives his Essence and Powers from him*," and is "*One with him*," needs cause no Disputes.

In your Defense of This Query, you allow  
 p. 281. that the word [κα.δως] even as, "often signifies  
 " a General Similitude only, not an exact E-  
 " quality." But what you "insist on, is, that  
 " our Blessed Lord, in That Chapter," [Joh. 5,]  
 " draws a Parallel between the Father's Works  
 " and his own; founding thereupon his Title  
 " to Honour;" claiming to Himself "the  
 p. 279. " SAME Power and Authority of doing what  
 p. 283. " he will;" the "SAME Right and Autho-  
 " rity;" the SAME Power of giving Life  
 " to whom he pleased;" the SAME Right  
 " and Title to the SAME Honour and Re-  
 p. 289. " gard;" the "SAME Right, Power and  
 " Authority, which the Father hath." And yet,  
 very unfortunately, in the Same Breath, you  
 p. 283, say "the Execution of those Powers was  
 " LODGED in his hands;" and the "Ex-  
 " ercise of those Powers is LEFT to him.  
 Can One Person *lodge* and *leave* and *commit*  
 and *give* Powers to Another, who had *already*  
 in himself the SAME Powers as He that  
 is to give them? And if all This was spoken  
 of the *Humane Nature* of Christ, (which is  
 not Your Answer,) yet the Impropriety would  
 still be the very same; as I have shown above

p.394. This Absurdity therefore you are driven to, by your own *hypothesis*: Whereas, in the *Texts* themselves, the *PARALLEL* is founded on This only, that *What things soe-*<sup>Job. 5, 19.</sup> *ver the Father doth, these also doth the Son* likewise; because, though the Son can do nothing of Himself, yet the Father loveth the Son, and sheweth him all things that Himself doth. Wherefore, as the Father raiseth up the Dead, even so the Son quickneth whom he will: For the Father hath COMMITTED all Judgment unto the Son, that all men should honour the Son even as they honour the Father. And, as the Father i.ath Life in Himself; so hath he GIVEN to the Son to have life in Himself: And hath GIVEN him Authority to execute Judgment also, because he is the Son of Man. The Son does the Works, which the Father hath GIVEN him to finish: And These bear Witness that the Father SENT him. He came in his Father's Name: and sought not his OWN Will, but the Will of the Father that SENT him.

The Light of these Texts is so strong and clear, that you are forced to endeavour to turn aside your Reader's Eyes, by telling him that I "charge with Prejudice and Blindness" <sup>P. 282;</sup> "many Wise, Great, and Good men, and Many Churches of the Saints, through a long Succession of Ages." You know, this is not a Right Way of dealing with Scripture. And yet I have very largely shown, that Antiquity also is against you. But to proceed.

P. 286. My "Interpretation" of Job. 5, 19, you tell me, "is plainly forced, makes the Context incoherent, and the whole Passage inconsistent. For, be pleased to observe. The Son can do nothing but by Commission from the Father: Why? Then follows, For what things soever He doth, these also doth the Son likewise. Does it follow, because he can do nothing of himself, (in Your Sense,) that Therefore he can do every Thing which the Father does? Where is the Sense or Connexion? I answer: You cannot but know, this Interpretation is none of mine, but a Fiction of your own. The Sense of the Text, is plain. The word [For,] in the latter part of the 19th verse, is not the Reason given of what went before. That Reason follows, in the 20th verse; And the latter part of the 19th is a Parenthesis. The Son can do nothing of himself: And yet, what he seeth the Father do, the Son can do also, (even what things soever the Father doth, these also doth the Son likewise:) Because, or For, the Father loveth the Son, and sheweth him all things &c. What is there forced or incoherent in all this? Nay, you yourself retract this Charge in the next Page; and acknowledge, upon better Consideration, that My Interpretation "makes the Context coherent."

P. 287. Only you think it "very odd and strange, for a CREATURE to be commissioned or empowered to do all Things that the Creator doth." But does my Interpretation at all suppose him to be Created? Is not the Interpretation

pretation equally just, in what manner, & ever he was Generated of the Father, provided you do but acknowledge him to be Generated at all? On the contrary, is it not much more odd and strange, that, according to Your Sense, the Supreme God should be Commissioned or empowered to do any Thing? Be pleased to consider again your own “literal, obvious, <sup>P. 286,</sup> “natural Interpretation” of the Text. The <sup>G 287:</sup>

*Son can do nothing of himself, but what he sees the Father do; for, what Things & forever he doth, these also doth the Son likewise:* That is, he does them (you think) by an equally Supreme and independent Authority and Power. Now, in This, “where is the Sense, or Connexion?” Does it follow, because he can do Nothing of Himself, that therefore, when he does every Thing that the Father does, he does it of Himself? by a Power equally Supreme and independent, with That of the Father? How much better is the Interpretation which Novatian and Eusebius, (Fathers Antienter than “Hilary, Chrysostom, Cyril and Austin,” whom you refer to,) give us of these Texts! Novatian (1) says, that “the Son is the Imitator <sup>P. 288;</sup> “of all his Father’s Works.” And (2) Euse-

(1) Quoniam sicut pater operatur, ita operatur & filius; & *Imitator* est filius omnium operum paternorum. De Trinit. c. 38.

(2) Οὐκέτι ὁμοίωμα τυγχάνει τὸ αὐτὸς τοῦ νιοῦ γενόμενα, ἐγὼν ἀρχητύπων, ἐν ἀπορρήτοις τοῦ πατρὸς λογ. σμικρ. προσφιλεμένῳ ἀλλὰ βλεπει ἀτεναις ἐν τῇ τοῦ πατρὸς διανοίᾳ, μηδηνεπτα ἀνέστη, ἀτέλει. Τὸ δὲ ἐποπτεύειν ἀντὸν τὸ τοῦ πατρὸς βαῖτον, τὴν πατρικῆς ἀρχῆς εργαν εἴναι πατέριν, θεοσοφῶν ἔχεις, καὶ λεγειν ὃ γένερος πατέρος φίλοι τὸν νιον, καὶ πάντα δείκνυσσιν ἀντῷ, ἀλλὰ ἀντὸς πολεῖ δείκνυνται αὖτις τοῦ πατρὸς, τὰ ἑαυτοῦ κερδία δεινῶν ὁ νιος, οἵ τριαν υφίση τὰ τῆς πατερικῆς βαῖτος ἔγειται. Eccles. Theol. lib. 3. c. 3.

*bias* tells us, that “ what the Son does, is a “ *Similitude* of the *Original Works*, which “ were before hidden in the mind of the Fa- “ ther : But by seeing them distinctly in the “ Mind of the Father, he *imitates* those Things “ which he there sees. Now his looking “ into the hidden Things of the Father, is an “ *Act* of the Father’s *Love* to him ; as he him- “ self plainly declares in the next words, saying, “ *for the Father loveth the Son, and sheweth* “ *him all Things that himself doth.* The Son “ therefore, seeing the hidden things of the “ Father who sheweth them unto him, by “ his own Works accomplishes the Works of “ his Father’s *Will.*” Nay, even *Epiphanius* says upon the same Text: (.) “ The Fa- “ ther being a Spirit, acts by *Supreme Au-* “ *thority* ; but the Son, who is also a Spirit, “ does not act by *Supreme Authority*, as the “ Father does ; but acts in a *like* manner,— “ (*ὑπεργνώσ*) *ministerially.*”

p. 287. You are not willing to allow my Observa-  
tion, that the *Act* of the Father’s *Love* to-  
wards the *Son*, in *shewing him all Things*  
*that he himself doth*, and empowering the Son  
to do them likewise, is an Instance of his *free*  
*Love.* You think it is no more “ *Matter of*  
“ *Choice,*” than God’s *Love to Himself.* But  
the Difference is plainly This: God’s *Love to*  
*Himself* is no *Act*, but a *Mode of Perfection*  
*of Existence:* But the Father’s *showing the*

(I) “ Ατεξ. Φ ὁ πατὴρ, τὰῦτα καὶ ὁ ἵδιος ὀμοίωσις ποιεῖ. Ὁ γὰρ πα-  
τὴρ πνεῦμα ἡν, εἰδέντικῶς ποιεῖ ὁ δὲ ὕδως πνεῦμα ἡν, εἰδέντικῶς  
ποιεῖ, ἡν ὁ πατὴρ, αὐτὸς ἐμοίωσις—ιερόγυμνος. Hæc. 73. P. 865.

*Son all Things that himself doth, and Giving him Authority to do them likewise, is an Act of the Father's Love towards the Son, and Therefore is Free. I have kept (says he) my Father's Commandments, and abide in his Love,* John 15,10.

You bring in *Hilary* again, but not at all to your Purpose. For though he held that the Son was of the *same Nature* with the Father, as a Sun-beam is of the *same Nature* with the Sun; yet he always allows that the Father is *Superior* to the Son in *Dignity* and *Authority*. Upon *This* point he is very express, in his Account and Explanation of the Council of *Sirmium*.

Again: Press'd with the Notion of our Lord's Power being every where in *This Chapter of St. John* supposed to be delegated; you tell me, that "*a delegated Power does by no means infer any Inferiority of NATURE.*" I answer: That's not the Point in Question; the abstract word, *Nature*, being a term of very *uncertain* and *indeterminate* Signification: See *above*, p. 176. But 'tis evident (which is the only True Point in question,) that a *delegated Power or Authority* cannot be *equally Supreme and independent*, with the *original underived Power or Authority* which *delegated* it. Your Argument, that One Man "*may be Delegate to Another, without being unequal in NATURE,*" has been answered *above*, p. 193.

- P. 290. Your Notion of "Supremacy of Order," that is, the Order in mere Placing of Words : That "*the Father, as Father, is Supreme ; and the Son, as Son, Subordinate :*" and yet P. 53, 57. that, at the same time, the Son is "Supreme " *in the strict Sense,* the Supreme God " *in the same Sense and in as high a Sense as the Father himself :*" This Notion (I say) has been considered *above*, p. 317, & *passim.*
- P. 290. Your unreasonableness in citing a *confusedly corrupt* Translation of *Origen*, has been also particularly shown *above*, p. 69 and 330.
- P. 290. Your unfairness in the Use of the term, 291, 292. *Undivided Nature*; and in your complaining of my " *imaginary Sense of Individual Substance,*" and of the " *difficulty in fixing and determining the Sense of the words, individual and dual Substance :*" has been likewise shown *above*, p. 307.
- P. 291. But nothing is more unfair, than your in- 293, 294. deavouring to prejudice ignorant Readers, by 296, 297. perpetually stiling your *own particular* Scholastick Hypothesis, " *THE Doctrine of the Trinity.*" As if Others, who plead for the *Whole Doctrine of Scripture*, and (according to the best of their Abilities) for *every just Consequence* drawn from the *Doctrine of Scripture*, and for a Notion wherein they think the Primitive Church *too* almost unanimously agreed with them ; had not as good a Right to call *Their Doctrine "The Doctrine of the Trinity,"* as you have to call *Yours so.*

Your

Your saying, "the Father's Hypostasis or Person;" is also a Deceiving of your Reader : When you know the word, *Hypostasis*, in all the Primitive Greek Writers always signifies, *Substance*; and never *Person*, (in the sense you use it,) as contradistinguished from Substance. As D. Cudworth, and Others, have abundantly shown.

Your Argument drawn from imaginary Difficulties in our conception of the Omnipresence, <sup>p. 293; &c.</sup> has been particularly answered above, p. 305, and 309. I shall here observe only by the way, that the Foundation of all your Difficulties, *viz.* the Supposition that "the Substance of God, is God;" is not true. For God is neither the Substance of God, nor the Attributes of God; but He is That intelligent Agent, whose both the Substance and the Attributes are. And as *Infinity*, for instance; so every Other Attribute, Power or Perfection, of the Omnipresent Being, is the individual Attribute, Power, or Perfection, of That One individual intelligent Agent, whose the Omnipresent Substance is.

<sup>p. 317.</sup>

## QUERIES XX.

*Whether the Doctor need have cited 300 Texts, wide of the Purpose, to prove what no Body denies, namely, a Subordination, in Some Sense, of the Son to the Father; could He have found but one plain Text against his Eternity or Consubstantiality, the Points in question?*

P. 298. *Answe.* THE “Eternity or Consubstantiality” of the Son, are not in any manner “the Points in question;” because, of whatever Duration and of whatever Substance the Son be, (which are Metaphysical Questions,) the Truth of no one of Dr. Clarke’s Propositions is thereby at all affected. The Truth of plain Scripture-Declarations, does not at all depend on the Truth or Erroneousness of Any metaphysical hypotheses made by Writers who lived in Ages after the Apostles. The 300 Texts therefore, are by no means “wide of the Purpose;” because they All prove, what they were brought to prove; namely, a *Subordination*, not in mere Position or Order of Words, which in the Truth of things is a *Co-ordination*: but they prove a real *Subordination* of the Son to the Father in point of Dominion and Authority, and establish a real Supremacy of the Father over all: Which You, in direct opposition to the first Article

Article of the Apostles Creed, and to the whole Tenour of the New Testament, and to Many of your own Concessions also, perpetually deny.

In your *Defense* of This Query, you have P. 298.  
recourse again to your Difficulties in the No-  
tion of the Divine Omnipresence, which I have  
answered above, p. 305; and to your Charge  
of an "*unmanly trifling with an equivocal*" P. 299.  
"*word, an ambiguous Expression, Individu-*"  
"*al;*" which I have also considered above, P. 307.

The injustice of your Charge of a "*Tacite*" P. 299  
"*Concussion*" which you suppose drawn from ε 302.  
the 300 Texts, over and above the *Manifest*  
*Conclusion professedly drawn* from them; has  
been shown above, p. 301, 338. And your  
Notion of *Subordination*, how absurd it is;  
has likewise been before shown, pag. 193,

317.

"*Self-existence*" you call "*a Metaphysical*" P. 300.  
"*Term; the Word equivocal, and the Notion*"  
"*sufficiently obscure.*" I answer: There is  
No *obscurity* in the *Notion*, nor any possible  
*equivocalness* in the *Word*. It *always* and  
*only* signifies, *existing necessarily Of itself,*  
*without Deriving in any manner from any O-*  
*ther whatsoever.* The *ridiculousness* of your  
supposing it to be a mere *Negative*, has been  
shown above, p. 226.

"*The First Christians,*" you say, "*easily be-*" P. 301.  
"*lieved, that Father, Son, and Holy Ghost,*"  
"*into whom they were baptized, and whom*"  
"*they worshipped, were EQUALLY Di-*"  
"*vine;*

"vine; without troubling themselves about  
"the manner of it, or the reconciling it with  
"their Belief in One God.—PROBABLY,  
"the plain honest Christians believed every  
"person to be God, and all but One God; and  
"troubled not their Heads with any nice Spe-  
"culations about the Modus of it. This  
"SEEEMS to have been the artless Simplici-  
"ty of the Primitive Christians, &c." If by  
the words, equally divine, you here mean,  
of equally Supreme Dominion or Authority,  
(and any Other Meaning is beside the Point in  
Question;) the Reverse of your Assertion is  
manifest, in almost every Chapter of the New  
Testament; in every Antient Creed, even of the  
Fourth as well as of the foregoing Centuries; in  
all the Remains of all the Antient Liturgies; in  
almost every Page of all the Primitive Fa-  
thers; and sufficiently in the Passages I have  
already cited in This Discourse. The mean-  
ing of the Conjunction of the Three Persons in  
the Form of Baptism, is explained professedly  
in all the Antient Creeds, and in the (1) Book

(1) Εἰ τοῖν τὸ μὲν βάπτισμα εἰς τὸ θάνατον Ἐ· Ἰησὺς δ.δ.με-  
νειν.—Ἐπαγγέλιον ἡ μνήμη ὡς ἀπόστολος λέγει. Ἐπινεψιαὶ  
ἢ συμπαράδηψις, ὡς μάρτυρες.—Πατήρ, ὁ ἐπί πάντων Θεὸς  
χριστος, ὁ μονογενες θεός, ὁ ἀγαπητὸς υἱός, ὁ τῆς δόξης χριστός. πνευ-  
μα ἁγίου, ὁ παράκλητος, τὸ ὑπὸ χριστοῦ πεμπόμενον, καὶ ὁ ἐκεῖνος  
διδασκόμενον, καὶ ἐκεῖνον χηρύζον. "Baptism is appointed into the  
"Death of Jesus:—The Father is mentioned, as the  
"Cause and Sender; the Holy Ghost is joined with him, as the  
"Witness.—The Father, is God Supreme over all: Christ,  
"is God the only-begotten, the beloved Son, the Lord of Glory:  
"The Holy Ghost, is the Comforter that was Sent from Christ,  
"and received of him his Doctrine, and preached him to the  
"World." lib. 3. c. 17. See also lib. 7. c. 22.

stiled the *Apostolical Constitutions*; and by (1) *Eusebius*, whose words you have in the Margin.

(1) Βαπτίζεντας ἀντες εἰς τὸ ὄνομα Γαπτὸς, καὶ τῇ ιωῦ, καὶ τοῦ ἀγίου πνεύματος· τῷ μὲν πατρὸς ἀυθεντοῦντος· καὶ διαρρέεντος τῷ χάριτι, τοῦ δὲ ιωοῦ ταῦτη διακονεῖντος. — τοῦ δὲ ἀγίου πνεύματος, δηλαδὴ τοῦ παρακλήτου, ἀντὶ ὄντος τοῦ χωρητικοῦ. *Eccles. Theolog. lib. 3. c. 5.* “Baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost. The Father bestowing the Grace, as the *Original Author*: The Son, being the *Minister* of it: And the *Holy Ghost*, the *Comforter*, being the *immediate Distributer* of it.”

## Q U E R Y. XXI.

Whether he be not forced to supply his want of Scripture-Proof by very strain'd and remote Inferences, and very uncertain Reasonings from the Nature of a Thing confessedly Obscure and above Comprehension; and yet not more so than God's Eternity, Ubiquity, Prescience, or other Attributes, which yet we are obliged to acknowledge for certain Truths?

P. 303.

*Answe.* **N**ONE of the Propositions on which Dr. Clarke lays any Stress, are drawn by mere “Reasonings from the incomprehensible Nature” of God, though (I think) they are very agreeable to right Reason. Neither are they drawn by any “strain'd and remote Inferences.” But they are either the express and literal declaration, or the immediate and obvious Result, of many more than

than 300 Texts in the New Testament. Your Scheme, on the contrary, contains, not indeed "*a strain'd and remote inference*," but a Proposition directly contradictory to the Texts. For you declare The One God, (so styled by way of eminence,) to be both *Father* and *Son* and *Holy Ghost*; whereas St. Paul in express Terms declares the One God to be *the Father of whom are all things*, as distinguished from the One Lord, Jesus Christ, by *whom are all things*; and (in another place) *Eph. 4, 6.* that the One God is the *Father of all, who is above all*, as distinguished from the One Lord, and One Spirit, mentioned in the very same Sentence. Had you attempted to paraphrase these Texts according to your Notion, you could no way have concealed the Paraphrase's being contrary to the Texts.

*p. 303.* As "God's Eternity, Ubiquity, Prescience, " and other Attributes," are Themselves (and not particular mens different philosophical Explanations of the Manner of them) the Subject of our Belief: So the Directions actually given in Scripture concerning the Worship of God and of Christ, (not philosophical Conjectures concerning Substances and Essences and the Metaphysical reasons of things,) ought to be Guide of our Practice. And then there would soon be an End of all Disputes.

Your introducing therefore, upon This occasion, Arguments "against the Omnipresence" &c. and styling "the case exactly the same;" and talking of "clearing God's Attributes from being liable to the same Charge;"

“ Charge ;” and of apprehending things, “ in  
 “ the general, as fully and clearly (perhaps more p. 321.  
 “ so, as Eternity), Omnipresence, or the like ;” All  
 This (I say) is entirely besides the Purpose :  
 As has been distinctly shown above, p. 305.

Dr. Clarke’s Assertion is not, (as you falsely p. 323.  
 represent it,) that “ the Son of God cannot be  
 “ strictly Divine,” but that he cannot be *E-*  
*equally Supreme* with the Father, “ unless he be  
 “ Co-ordinate in all respects with the Father.”

You tell me ; “ The Whole terminates in a p. 325;  
 “ Philosophical Question :” And “ This con- 327, 328.  
 “ troversie, managed upon the foot of mere  
 “ Reason, terminates at length in That sin-  
 “ gle question, whether the Essence of God  
 “ be above Comprehension, or no.” I an-  
 swer : The Essence of God, is no part of  
 the Subject-matter of the Question be-  
 tween us. The Scripture tells us, there is  
 but One God, even the Father, [or First Cause]  
 of whom are all things ; one God and Father  
 of All : And yet, at the same time, it stiles  
 the Son also God. The only, the “ single  
 “ question” hence arising, “ upon the foot of  
 “ mere Reason,” is : not, whether the Essence  
 of God be comprehensible, or no ; but in What  
 Sense these Two Propositions, which upon  
 Authority of Scripture are Both of them ac-  
 knowledged to be True, are, according to  
 Reason and the Use of Language, best under-  
 stood to be consistent.

And here indeed, I think, I have the just-  
 est Reason to complain ; that neither here,  
 nor in any other part of your Book, you ever  
 lay

lay before your Reader the *True Point* in question between us. The Question is, about a *Doctrine of Scripture*; about the sense of certain *Propositions* laid down in *Scripture*. The Foundation therefore of the question, the *Proposition* whose Sense and Meaning you argue about, ought Always to be a *Scripture-Proposition*. As, for instance; that *To Us there is but One God, even the Father, of whom are all things*; and yet, that *The Word is God*. In *What Sense* these Two Propositions are consistent, is the Point in question. Now This you constantly hide from your Reader.

- P. 318. You speak of "THE *Doctrine of the Trinity*" having "no Peculiar Difficulties;"
- P. 320. a doctrine "evident from *Scripture*, and apprehended in the general as fully and clearly as Omnipresence."
- P. 325. You talk of "THE VERT mystery of the Trinity;" of "THE Thing itself," in opposition to the particular Modus of it;
- P. 323. Of "Scriptural Positions;" of a Plain Scripture-Truth;" the "leading and fundamental Doctrine;" the "plain fundamental Truth;" which "He that believes simply, and in the general, and AS laid down in *Scripture*, believes ENOUGH."
- P. 321. And yet in All This, and in all other Expressions of the like kind throughout your whole Book, you never once mean (at least you never once mention) any *Scripture-Position*; but constantly slip into its place Some Other Proposition, which (by your *Hypothesis*) you suppose to be, in way of Inference, equivalent.
- P. 323. "One God IN Three Persons;" "Three Persons,

" sons, every one Truly God, and all but One P. 320.  
 " God?" "Three Persons, every one singly P. 314.  
 " God, and All together One God?" As if  
 the whole Question was; not, whether or  
 how far or in what Sense, Your Propositions  
 rightly express the Doctrine of Scripture; but  
 merely, whether or how far, or in what  
 Sense, Other mens Notions agree or disagree  
 with Your Propositions considered as a Rule.  
 I am confident you would have taken it ex-  
 tremely ill, had I argued against You in such  
 a manner, as always to make some of my  
 own or of Dr. Clarke's Propositions, the Rule  
 by which to try All Your Arguments.

But to proceed. "The Learned (you say) P. 317.  
 " are hardly agreed whether Self-existence  
 " be a Negative or Positive Idea?" How ab-  
 absurd This is, I have already shown, pag. 226.

Excellent are the Words you use-a little P. 319.  
 after; and I most heartily agree with you  
 in them. "So much we owe to the Church  
 " of Christ, which receives this Faith; to the  
 " blessed Saints and Martyrs many Centuries  
 " upwards, who lived and died in it; to  
 " Truth, to God, and to our selves; as to  
 " see that it be fairly and impartially exami-  
 " ned. That, proving all Things, as we ought  
 " to do, in Sincerity and Singleness of Heart;  
 " we may at length be both wise enough to  
 " know, and suitably disposed to hold fast, that  
 " which is Good."

You mention some "difficiles Nugæ; most- P. 322.  
 " ly, verbal or vain Inquiries; which do not  
 " concern common Christians." Care there-  
 fore

fore should always be taken, that no Practice, especially in things relating to the Worship of God, be founded upon mere *Speculations*, but wholly upon *express Command*.

P. 323. You make a *Supposition* of my “arguing “*that the Son cannot be God, in the strict Sense,* “*without making Two Gods.*” But why do you make a *Supposititious Argument* for me, instead of the *True one?* My Argument is not founded upon what *Can* or *Cannot* be; but upon the *Apostles asserting* that *The One God is the Father [or First-Cause,] of whom are all things*, as distinguished from the *One Lord, Jesus Christ, by whom are all things.* Though, if by the words “*strict Sense,*” you mean *Supreme Sense*; ‘tis also very evident, that no “*Union of Substance, Will, Power, Presence,* “*Operation,*” or any thing else; *can make Two Supreme Gods to be The One Supreme God.*

*Ibid.* You “*suppose*” me to “*argue again, that if the Son be a Son, in*” your “*sense, there Must be a division and separate Existence.*” But why will you “*suppose*” me to say, what I never said or thought of? *Separate, or not separate,* makes no difference at all in *my Argument*; which relies wholly upon *Supremacy* in point of Authority.

P. 324. You proceed to ask me: “*Did you set out upon the foot of Scripture?* Does *Scripture* “any where tell you, that *Two divine Persons Cannot be One God?* Or that *the Father and Son Must have a Separate Existence?*—

"Lay aside your unscripural Objections, and we shall have no occasion for unscripural Answers." I answer: I did set out upon the Foot of Scripture; and do continue upon That Foot still. I did not set out with asserting that Two Divine Persons Cannot be One God; but with taking Notice that the Scripture asserts in fact, that The One God (eminently so styled) is the Father of all, who is Above All; even the Father, [or First Cause,] of whom are all things. I did not set out with supposing, that Father and Son must have a Separate Existence; Because Separate, or not Separate, divided or not divided in Substance, makes no difference as to the point in question between us. I did not set out with bringing unscripural Objections, or indeed Objections at all against Any thing; but with maintaining Dr. Clarke's Propositions, as not going beyond the Scripture.

When you cited *Lucian's Philopatris*, you ought to have hinted to your Reader, that Learned Men look upon it as spurious. P. 325.  
335.

The Passage you cite out of (1) *Irenæus*, (viz. "According to all the Hereticks, the Word of God was not made Flesh;") means, that the Hereticks, the Cerinthians and their Followers, supposed Jesus and Christ to be Two Persons; so that the Son of God was not

(1) Secundum nullam sententiam Hæreticorum, Verbum Dei Caro factum est. Lib. 3. c. II.

*made Man, or (1) became Himself the Son of Man, but only came down upon or was united to the Man Jesus.* Which Heretical Notion, is much nearer to your opinions, than to mine.

## Q U E R Y XXII.

*Whether his (the Doctor's) whole Performance, whenever he differs from us, be any thing more than a Repetition of this Assertion, that Being and Person are the same, or that there is no Medium between Tritheism and Sabellianism? which is removing the Cause from Scripture to natural Reason; not very consistently with the Title of his Book.*

P. 326. Answ. **D**R. Clarke has neither in “*the Whole*” nor in any Part of “*his Performance*,” either “*asserted*” or *supposed*, that “*Being and Person are the same;*” but that *Intelligent Being* (or rather *Intelligent Agent,*) and *Person*, are the same. If Two or more *Intelligent Agents* Can be the same *Being*, or subsist in the same individual Substance; (provided the *Agents* be not *all* of them *Self-existent*, as well as the *Substance*; which is mani-

(1) Ὅπως εἰδομεν ὅτι ὁ πατὴρ τὸν ιαυτὸν οὐκ ἐν τοῖς τοῖς πάσιν αἱλῆσις γενομέναις διὰ οὓς βεβέληται καὶ μὴ λεγαμένης ὅτι ἔχει τὸν θεοῦ υἱὸν ἄν, ἀλλὰ ἀντελαμβάνετο τῶν γενομένων καὶ συμβόλτων τούτων. *Justin. Dial. cum Tryph. P. 331.*

See also *Mosest Plea*, p. 90, &c.

fest Polytheism;) this will no way affect the Truth of any of Dr. Clarke's Propositions.

To insist that words ought to have *Some Meaning and Signification*, is not "removing "the Cause from Scripture to natural Reason," but appealing from *Enthusiasm* to *Scripture and Reason in conjunction*.

In your Defense of This Query you tell me, that, according to my Notion, "it is not P. 327:  
 " Scripture, it is not Antiquity, but a Philosophical Principle" we trust to; "to which,  
 " Scripture, Fathers, Councils, Creeds, every  
 " thing must yield." That "the whole is made P. 330.  
 " to depend upon a mere Philosophical Question;  
 " which is to be the Rule and Measure to try  
 " Scripture and Fathers by:" Whereas "Extrinsic Evidence, Divine Revelation," ought to be "here all in all; And the only proper Use P. 328.  
 " of our rational Faculties, is to inquire into the  
 " true and genuine Sense of it.—Come out of Metaphysics, and put the Cause upon the Foot of P. 329.  
 " Scripture and Antiquity:— Scripture is our  
 " Rule to go by." I answer: The Reverse of your Charge in This Point, is true. Our Foundation is, that *The One God* (so called by way of Eminent) is the First Cause or Author, and the Supreme Governour, of the Universe; the Father, of whom are all things; the One God and Father of all, who is above all. This is express Scripture. Your Foundation, on the contrary, is; that as "the word, Sermons, P. 145.  
 " Man, sometimes stands for the Whole Spe-

" cies ; sometimes indefinitely for Any individual of the Species, without determining which ; and sometimes for This or That particular Man : So, by way of Analogy, or imperfect resemblance, the word, God, may &c." This, I think, is Philosophy and Metaphysics, not Scripture.

P. 328. You proceed : " All that the Doctor has proved, or can prove, is only This ; that Separate Persons are so many intelligent Beings ; which we readily admit. But united Persons, or Persons having no separate existence, may be One Being, One Substance, One God, notwithstanding." The Doctor no where, that I remember, speaks of Persons separate or united, but Supreme or not Supreme : In which respect, being separate or united, makes no difference. For two equally Supreme persons, united, may be in the complex sense " One Being, One Substance ;" but they will not consequently be One Supreme Governour, One Lord, One God. For are not Two equally Supreme Governours of the Universe, Two Gods ? And are not Two equally Supreme Governours, united in Substance, still Two equally Supreme Governours ?

P. 329. You complain that we admit " no Medium between Tritheism and Sabellianism." Yes : According to Scripture and all Antiquity, there is a manifest Medium. One Spirit, One Lord, One God and Father of All, who is above All, (the Assertion of the Apostle,) is a manifest Medium. But if (contrary to Scripture and

to the unanimous sense of all Antiquity) you make more than One absolutely Supreme over all ; many Supreme Governours of the Universe are Many Gods, in what metaphysical manner soever those Many Gods be supposed to be united. Your misfortune is ; that, whereas (according to Scripture) all Antiquity (however they differed in other respects, yet) agreed in This, that the Unity of God depended upon the Supremacy of the Father, upon his being the (1) Alone Head, Fountain, and Original of all Being and Power ; you, on the contrary, the more you destroy the Supremacy of the Father, the more you think you establish the Unity ; of what ? not of God, not of the Governour of the Universe, but of a mere abstract metaphysical Substance. By which very same Argument, you might have proved (2) to Tertullian, Origen, Lactantius, and others of the Fathers, that All the Angels, and even all Humane Souls, were The One Supreme God. And by the same Argument the Heathens could have proved to You, that all their inferiour Deities were The One Supreme God.

In "Defense" of yourself "against the p. 331.  
" Charge of Tritheism," you "observe that there  
" are more Persons than One, dignified with the  
" SAME high Titles ; invested with the  
" SAME high Powers, Attributes and Perfecti-  
" ons, and intituled to the SAME Honour, Wor-

(1) See an excellent Passage of Bishop Pearson, cited above, p. 31, and 207.

(2) See above, p. 285, 286, 328.

*Of the Unity of God.*

"ship and Adoration." To This I have before answered : Is it *No High Title*, to be *The Father or First Cause of All things*? Is it *no Power nor Perfection*, to be the *Alone Fountain of all Power and Perfection*; himself *unoriginate, underived, and independent on Any*? Is there *no difference between being worshipped Mediately to the Glory of Another*, and having *All Worship terminate ultimately in Himself Alone*?

p. 331. "The Scripture (you say) constantly asserts, "that God is One." True : And that This One God is *the Father of All, who is above All.*

*Ibid.* Your Arguments about *Two Jehovah's, and Two Creators, and Two Worships*, have been distinctly answered *above*; pag. 180, and 184, and 317, and 354, &c.

*Ibid.* You add : "In a word, the Father is God, "and the Son is God, and yet we are nowhere taught to call them Two Gods : The obvious Conclusion from the Premisses, is, that they are Both One God :" That is, (as you elsewhere *sermons*, explain yourself,) "God in a large indefinite sense, just as the word Man often denotes Man in general, or Man indefinitely." The Apostle St. Paul thought it more reasonable to draw another Inference : viz. that the Father was *The One God, Of whom are all things*; and that the Son [or *God the Word*] was *The One Lord, By whom are all things*. Why they are never called *Two Gods*, see *above*, in pag. 197. Also Dr. Clarke's *Scripture-Doctrine*

Doctrine, 2d Edit. Part II, §. 39, pag. 300,  
318.

"The Prophet Isaiah (you say,) as interpreted by St. John, makes them Both to be One Holy, Holy, Holy Lord of Hosts; Isaiah ch. 6. Joh. 12, 41." There is no such thing in the Texts. See Dr. Clarke's Scripture-Doctrine, Part I. N° 597.

You go on: "Those who lived nearest the Apostolical Age, and best knew the Mind of the Scriptures, They also taught the Same Doctrine which WE teach. There was some Appearance of Tritheism in it Then, as there is Now." I answer: Though This be not the Point in question, what the opinions of uninspired men have been; yet I think I have sufficiently shown, that the Ancient Writers were None of them (as indeed neither is Bishop Bull himself, whom you so frequently refer to,) at all of Your opinion in the point of Equal Supremacy of Dominion; which is indeed the only material point in question, the single Theological question, all other points being merely Metaphysical.

The unreasonableness of your citing Origen out of the spurious representations of Latin Writers, I have shown above, p. 328.

What you call "the Unity of Principium," the "Unity of Principle," which "clears the Churches Doctrine from the charge of Tritheism;" the Unity of Original, the "Ori-gination in the Divine Paternity," which has Antiently been looked upon as the Assertion Pearson on the Creed p. 40 Edit.

“*tion of the Unity :*” All This does not make *Two Persons* (how much soever they be supposed to be of the *same Nature*, as the *Sun* and a *Sun-beam*, or the *Sun* and a *Fire*, are of the *same Nature*: It does not make *Them*, I say,) to be *The One Supreme God*: But it shows how, (consistently with the Acknowledgment of the Son’s Divinity,) the *Father*, the *Principle* and *Original* and *First Cause* of all things, is styled *God absolutely*, “*the  
One God, the true God, the Only True  
God, the God and Father of our Lord  
Jesus Christ. Which as it is most True, and  
so fit to be believed; is also a most NE-  
CESSARY Truth, and therefore to be ac-  
knowledged, for the avoiding multiplication  
and plurality of Gods. For if there were  
more than One which were from None, it  
could not be denied but there were more Gods  
than One.*”

p. 336. Your saying, that “*God is not μονοπρόσωπος*, “*a single Hypostasis*;” is directly deceiving your Reader, as if *πρόσωπον* and *hypostasis* were the same; when you cannot but know, that in all the Antient *Writers*, they are opposed to each other. The *Sabellians* held (*τριάντερα*) three Personal Denominations, in (*one ὑπότασις*) one single or singular Substance. And therefore *Eusebius* charges *Marcellus* with *Sabellianism*, because (1) he held “*One Hypostasis  
with Three Personal Denominations.*”

(1) Μίαν οὐτόπεπτην τριτεράτον, ὥσπερ καὶ τριάντερον, εἰράγει. Ecclesi. Theol. lib. 3. c. 6.

You proceed to tell me, that Our Doctrine <sup>P. 337.</sup> is Polytheism, “*in the same sense that the Pagans are called Polytheists:*” That it has been “*condemned as Polytheism and Paganism* <sup>P. 339.</sup> “*over and over:*” That I “*do not admit Two* <sup>P. 341.</sup> “*Supreme Gods, is very true; no more did the Pagan Polytheists.*” Now, not to retort this upon you at present, that You Do admit Two Supreme Gods; Consider, I beseech you, whether This Argument of yours tends. To say Any one Can be God at all, unless He be The <sup>P. 2, &c.</sup> One Supreme God, is (you think) Paganism. Any “*distinction of Worship, Mediate and Ultimate,*” is Paganism and Idolatry. Now, pray observe. The Pagans, St Paul tells us, had Gods Many, and Lords Many; Many <sup>1 Cor. 8, 5.</sup> fictitious Superior, and Many fictitious Inferior Deities. On the contrary, to Us Christians (says he) there is but One God, the Father, of whom are all things; One God and <sup>Eph. 4, 6.</sup> Father of all, who is above all: And to Us there is One Lord Jesus Christ, [God the Word, <sup>1 Cor. 8, 6.</sup> in St. John’s language,] by whom are all things. One God, and One Mediator. And to This <sup>1 Tim. 2, 5.</sup> Mediator every Knee must bow, MEDI- <sup>Phil. 2, 11.</sup> ATELY to the Glory of God the Father. Therefore (according to You) St. Paul was a Pagan and an Idolater. If you reply, that the One God and Father of all, and the One Lord Jesus Christ, are Consubstantial. This Alone is not sufficient; For, so said the Pagans of Their Many Deities. If you reply, that the One Lord Jesus Christ is That One God, the

*the Father, of whom are all things*; is not This both manifestly absurd in itself, and also direct *Sabellianism*? What Answer the Antient Christians gave to this Objection, I have shown *above*, p. 384; out of *Origen*, in the Passage marked (1). The *God* of the Christians, is the *True God*; and the *Mediatour* of the Christians, is the *True Mediatour, appointed of God*: The *Gods and Lords* of the *Pagans*, were *Both* of them *Fictitious*.

p. 337. You add: “One divine Person is,” (according to *Us*,) “equivalent to One God, and Two to Two.” I answer; No. Not *One Divine*, but *One Supreme Person*, is (in the absolute Sense) *The One God*. Another *Divine Person not Supreme*, does not constitute *Two Gods*: As I have already shown, p. 197.

p. 337. But you insist upon it, that our “avowed *Doctrine is, One Supreme, and Two Inferior*.”

p. 341. “our *Gods*.” Again: “*Two Gods, a Greater and a Less, a Supreme and an Inferior*.”

p. 342. For “if we understand the word, God, in the strict sense, ‘tis ridiculous to charge” [what you unrighteously call] “*the Arian Scheme with Plurality of Gods*.” The Sense of this Argument, in Other words, is plainly This. To acknowledge *One God, the Father, of whom are all things*; and at the same time *One Lord, Jesus Christ, by whom are all things*: To acknowledge *One God and Father of all, who is Above all*; and, at the same time, that the *Son can be God at all*: is avowing “*Two Gods, a Supreme and an Inferior*.” Your Argument

gument therefore is directly levelled, not against *Me*, but against the *Apostle himself*. Unless you will take upon you to say, that the *Apostle intended to affirm*, that the *One God, the Father, of whom are all things*, (as distinguished from the *One Lord, Jesus Christ, by whom are all things*,) is both *Father and Son*; And that *The One God and Father of all, who is Above all*, (as distinguished expressly in the very same Sentence from the *One Lord and One Spirit*,) is Himself both *Father and Son and Spirit*.

You go on : “*Certainly the Asserting Three Gods (whether Co-ordinate or otherwise,) is Tritheism; against the first Commandment, against the whole Tenour of Scripture, and the Principles of the Primitive Church.*” I reply : *Certainly the Asserting Three Gods, Three equally Supreme Governours of the Universe, (whether divided or undivided in Metaphysical Substance,) is Tritheism; against the First Commandment, against the whole Tenour of Scripture, and the Principles of the Primitive Church*: “It is, to *Me*, an instance of the ill effects of vain Philosophy, and shows how the Disputer of This World may get the better of the Christian.”

Your citing out of “*Post-Nicene Fathers*” the “*Sense of Ante-Nicene*” Writers, whose Own Works are lost; has been taken notice of above, p. 69, 71, 280, 330.

P. 338.

You cite a Passage of *Athanasius*, that (1) "He who introduces a God underived, and (2) Another who is God derived, makes Two Gods." Which is not very consistent with his (2) own foregoing Words, that "He indeed (3) who introduces Two Original Principles, preaches Two Gods." For, that in This unoriginate Principality over all, consists the Unity of God; was the express Doctrine of All the Ante-Nicene Writers. "God Alone (says (3) Justin) is Unbegotten and (4) Immortal, and for That Reason He is God." And Novatian: "If, says (5) he, he had introduced Two Unoriginates, then indeed he had made Two Gods." And even in later times, Hilary: "We acknowledge, says (6) he, not Two Gods, but One; Because 'tis upon account of his being Unoriginate, that he is The One God. He is the One

(1) ὁ θεὸν ἐφέντος εἴης λέγουν, ἄλλον δὲ θεὸν γεινότος, σύν τοι  
ἀυτὸς λέγει θεός.

(2) οὐ μὲν Ἀρχὴς εἰσάγων σὺν, σύν χρύστει θεός.

(3) Μόνος ἀγεννητός, η ἀφθαρτός ὁ θεός, η Διὸς τέτο θεός εἰτι.  
Dial. cum Tryph.

(4) 1 Tim. 6, 16. See Dr. Clarke's Scripture-Doctr. Edit.  
2d. pag. 60, 290, 318.

(5) ————— Duos faceret innatos; & ideo duos faceret Deos. c. 31.

(6) Confitemur non Deos duos, sed Deum Unum; —  
quia Auctoritate innascibilitatis Deus unus est: *De Synod.* Ob  
id *Unus Deus*, quia *ex Se Deus*. *Filius Deus*, ————— non  
*innascibilis*, ut *Patri adimat quod Deus Unus sit.* *De Trin.*  
l. 4.

"God,

"God, because he is of Himself God. The Son is God; but not unoriginate; least he should take away from the Father his [Prerogative of] being The One God." And the Learned Bishop Pearson: "If there were more than One which were from None, it could not be denied but there were more Gods than One; Wherefore This Origination in the Divine Paternity, has anciently been looked upon as the Assertion of the Unity." Exposit. on the Creed. p. 40. Edit. 4th.

The true Notions of "Irenæus, Athenagoras, Tertullian, Clement of Alexandria, Origin, Hippolytus, Laetantius, and even Eusebius himself," whom you here refer to; I have already set before the Reader at large.

I never said that "Supremacy only, makes a Person God;" but that 'tis "Supremacy only, which makes a Person to be The One God;" even That One God and Father of all, who is Above all.

## QU E R Y XXIII.

*Whether (7.) the Doctor's Notion of the Trinity, be more clear and intelligible than the other.*

*The Difficulty (1.) in the Conception of the Trinity, is, how Three Persons can be One God.*

*Does the Doctor deny that every One of the Persons, singly, is God? No. Does he deny that God is One? No. How then (1) are Three One.*

*Does one and the (2) same Authority, exercised by all, make them one, numerically or individually one and the same God? That is hard to conceive; how three distinct Beings, according to the Doctor's Scheme, can be individually one God, that is, three Persons one Person.*

*If therefore one God necessarily signifies but (3) one Person, the Consequence is irresistible; either that the Father is that one Person, and none else, which is downright Sabellianism; or that the three Persons are three Gods.*

*Thus (4.) the Doctor's Scheme is liable to the same Difficulties with the other.*

*There is indeed (5.) one easy way of coming off; and that is, by saying that the Son and Holy Spirit are neither of them God, in the Scripture-Sense of the Word. But this is cutting the Knot, instead of untying it; and*

is in effect to say, they are not set forth as divine Persons in Scripture.

Does the Communication of divine Powers and Attributes from Father to Son and Holy-Spirit, make them one God; the Divinity of the two latter being the Father's Divinity? Yet the same difficulty recurs. For either the Son and Holy-Ghost have (6.) distinct Attributes, and a distinct Divinity of their own, or they have not: If they have, they are (upon the Doctor's Principles) distinct Gods from the Father, and as much as Finite from Infinite, Creature from Creator; and then how are They one? If they have not; then, since they have no other Divinity, but that individual Divinity and those Attributes which are inseparable from the Father's Essence, they can have no distinct Essence from the Father's; and so (according to the Doctor) will be one and the same Person, that is, will be Names only.

Q. Whether this be not as (7.) unintelligible as the Orthodox Notion of the Trinity, and liable to the like Difficulties: A Communication of Divine Powers and Attributes, without the Substance, being as hard to conceive, nay, much harder than a Communication of Both together?

Answ. (1.) "THE Difficulty in the Conception of the Trinity, p. 3+3.  
 " is;" not, "how three Persons can be One God?" For the Scripture nowhere expresses

presses the Doctrine in those Words ; And the *Difficulty* of understanding a *Scripture-Doctrine*, ought not surely to lie wholly upon *words not found in Scripture*. (Tis very strange, that a Man of your Abilities, should write a large Book, without so much as knowing, or ever once being able to express, what the *True Question* is, which he undertook to write upon.) But the *only Difficulty* in the *Scripture-Declarations* concerning the Trinity, if it be indeed a *Difficulty*, is ; *how* and in what sense, *consistently* with *every thing* that is *affirmed in Scripture* concerning the Father and Son and Holy Ghost, it is still certainly and infallibly true, what St. Paul expressly affirms, that *To US there is but One God, the Father, of whom are all things; and one Lord, Jesus Christ, by whom are all things.*

(2.) "One and the same Authority exercised " *by all*," does not "make them numerically " or individually One and the Same God." But the *One Authority* which makes the Government of the Universe to be a *Monarchy*, being in the Father *Original*, in the Son *Derivative*; necessarily supposes *Him*, in whom that Supreme Power and Dominion is *absolutely Of and From Himself, original, undivided, and independent on Any*; it necessarily (I say) supposes *Him* to be, by way of Eminence, what St. Paul expressly stiles him, *The One God, even the Father (or First Cause,) of whom are all things.*

(3.) The

(3.) The word, *God*, being expressive, not of bare *Substance* or *Being*, but of a *Living Agent*; does therefore necessarily, in the *Nature of Language*, and in *Fact* through the whole *Scripture*, always "signify one Person." <sup>P. 343.</sup> Yet neither does it "irresistibly" nor at all follow, "that the Father, and none else, is "the One Person" always signified by That word; (because in some few Places, the same word signifies also the *One person* of the *Son*.) Nor yet does it follow, that "the "Three Persons are Three Gods:" Because there is No Text of Scripture, wherein the word, *God*, denotes the Person of the *Holy Ghost*. Nor does the *Son's* being stiled by St. John and St. Paul, the *God* (and the *Lord*) *BY whom are all things*; in any wise exclude the *Father* from being still alone the *One God*, (or *First Cause*,) *OF whom are all things*. But according to Your Scheme, the *Three Persons* are really and necessarily *Three Gods*. For three \* "Real Persons," — <sup>\*P. 350.</sup> "each of them an individual intelligent A- gent," and each of them equally Supreme over All; are certainly *Three Gods*. Nor will three "individual intelligent Agents," by "subsisting in one undivided Substance," be "All together," in Any respect, "one undivided intelligent Agent," (as you most absurdly affirm that they will;) but only *One undivided Substance*.

(4.) Dr. Clark's Scheme therefore, being easily express'd in the *very words of Scripture*, and containing in it *no Contradiction to Reason*,

P. 343. *Son*, is not “ liable to the same Difficulties “ with” yours. For you never so much as once Attempt to express Yours in Scripture-words; (as a Scripture-Doctrine, it were reasonable to expect, might possibly have been express'd;) And in your Own Words, 'tis a Contradiction in the very Terms, if “ three in-“ individual intelligent Agents” being “ One “ undivided intelligent Agent,” be a Contradiction.

P. 344. (5.) In Doctor Clarke's Scheme, it “ is in-“ deed an easy Way of coming off” from all Difficulties, to say, not “ that the Son is not “ God in the Scripture-Sense of the word;” but that, though he *is* God in the Scripture-Sense

\* Compare of the word *God* (or \* *Lord*) BY whom are all *things*, yet he *is not* God in the Scripture-  
and I Cor. 8. 6. Sense of the word, *One God, the* (First Cause, or) *Father, OF whom are all things*. This is “ *unting the Knot,*” (if it be at all a Knot,) and not “ *cutting it.*” 'Tis saying, both “ *in effect*” and in express words too, neither more nor less than what the Scripture has said. 'Tis “ *setting forth the Divine Persons,*” just as the Scripture itself has set them forth.

(6.) From what has been said in the foregoing Paragraph, 'tis very plain how it may be affirmed, that “ *the Son and Holy Ghost have distinct Attributes, and a distinct Divinity of their own,*” and yet the Father is still Alone The One God (or First Cause,) *OF whom are all things.* But the Dilemma here put by you, irresistibly destroys your Own Scheme.

“ Either

" Either the Son and Holy Ghost have distinct P. 344.  
 " Attributes, and a distinct Divinity of their  
 " own, or they have not. If they have, they  
 " are" [notwithstanding any Unity of Sub-  
 stance] " distinct Gods from the Father; as  
 " much so (upon your Principles) as" One  
 Infinite Intelligent Agent from Another Infi-  
 nite Intelligent Agent, as One Creator from  
 Another Creator, as One Supreme Lord over  
 all from Another Supreme Lord over all;  
 " And then how are they One," [One \*undi- P. 350.  
 vided Intelligent Agent?] " If they have not,  
 " then, since they have no other Divinity, but  
 " That individual Divinity and those Attr- P. 344.  
 " butes which are inseparable," not only  
 " from the Essence," but from the Person "of  
 " the Father; they can have," not only "no  
 " distinct Essence," but no distinct Personaliti-  
 ty "from the Fathers," [they cannot "be  
 " Each of them an individual intelligent A-  
 " gent," as \*you affirm them to be;] "and P. 350.  
 " so will be one and the same Person, that is,  
 " will be Names only." But now

(7) Dr. Clarke's Notion, when rightly and P. 343,  
 fairly represented, has in it (I think) not only 344.  
 nothing "unintelligible," but (as I before ob-  
 served) nothing "liable to" any real "Dif-  
 " ficulties." For, what Difficulty is there  
 in apprehending "a Communication of" all  
 Those "Divine Powers and Attributes,"  
 which the Scripture declares to be *communi-*  
*cated*; without presuming to make Any de-  
 termination concerning such *metaphysical No-*  
*tions of Substance*, as the Scripture never

mentions at all ; and in *Reasoning* about which, there always has been and cannot but be, among speculative Men, great Variety of Opinions ? So that 'tis very wonderful, you should constantly so misrepresent the whole Question, as to lay the main Stress of the Argument perpetually, where the Scripture has laid no Stress at all ; and upon Points which (whatever way they be determined) do in no wise affect the Truth of Any of Dr. Clarke's Propositions. For tho' the Doctor does indeed suppose it to be *Sabellian*, and also *impossible* in itself, that the *Son* and *Holy Spirit* should be (*individually* with the Father) the *Self-existent Being* ; yet if it Could be proved that Persons not *Self-existent*, could be generated or proceed (not only EK [from]  $\tau\tilde{\eta}s\; \dot{\sigma}\alpha\dot{\iota}as\; \tau\tilde{\eta}s\; \pi\alpha\dot{r}\tilde{\eta}\tilde{\iota}\tilde{\sigma}\tilde{\delta}\tilde{\iota}\tilde{\sigma}\tilde{\delta}$ , as the Council of Nice determined,) but even in the *Self-existent Substance itself*, by the incomprehensible Power and Will of Him who is *The Alone Self-existent Person* ; still the Doctor's Propositions would remain All of them True and Untouched.

P. 346. In your *Defense* of this Query, you ask : Since, according to Me, "there are Three Divine Persons, that is, Gods ; How, notwithstanding This, is there still but One God ?" I answer : Not Three Divine, but Three Supreme Persons, are *Three Gods*. There is (in the *Absolute Sense* of the word) but *One God*, because but *One Supreme, Self-existent, unoriginate, independent Author and Governor* of the

the Universe; the Father, of whom are all things; the One God and Father of All, who is Above all. This is the Answer which the Apostle Paul gives, or (if That will please you better,) which St. Hilary himself also gives, in the Passages cited above, p. 428.

You add: "I perceived, that Dominion and P. 346.  
 " Authority, according to Dr. Clarke, make  
 " God to be God." — Therefore, "if Domi-  
 " nion and Authority, such as makes any Per-  
 " son Truly God, be lodged in three Persons;  
 " those Three Persons, upon the Doctor's  
 " Principles, must be Three Gods." Not Do-  
 " minion and Authority, but Supreme underived  
 Dominion and Authority, makes God to be  
 Absolutely The One God. Your Objection  
 therefore here, is a mere Quibble.

Nor does the Doctor insinuate, that "no P. 347,  
 " one can be God, that is not the Supreme 348.  
 " God;" or, that "no one can be God, but the  
 " Father:" But that no one besides the Su-  
 preme, no one besides the Father, can be the  
 Apostle's "One God and Father of All, who is  
 " Above All."

My Argument about "agreement in Testi- P. 348.  
 " mony, might (you say) have been pertinent,  
 " had you "been arguing from I Joh. 5, 7." I here acknowledge your Fairness, in ne-  
 ver insisting upon That Text, I Joh. 5, 7;  
 nor upon I Tim. 3, 16.

You "assert that it is Sabellian, to say P. 349.  
 " there is but One who is God," [who is The  
 One God;] "one Person only, instead of one  
 " Nature." Was St. Paul then a Sabellian,

when he said, *One God and Father of all*; and, (εδεις θεος ετερος, ει μην εις,) *None other is God, but One; To Us there is but One God, even the Father?* Or, is indeed *The God and Father of all*, not a *Person*, not a *Living Agent*, but a *NATURE*?

- P. 349. You add : “*No one Person is one God, exclusively of the other two Persons.*” Then *Joh. 17*; our Lord, when he said, *Thee (O Father,) ver. 10<sup>3</sup> the only true God*; meant *Father and Son and Holy Ghost*. And That One God, whom *1 Cor. 8, 6*. St. Paul stiles *the Father, of whom are all things*, (as distinguished from the *One Lord, Jesus Christ, by whom are all things*,) is both *Father and Son*. And the *One God and Father of all, who is above all*, (as expressly *Eph. 4, 6*. distinguished from the *One Lord and One Spirit*,) is both *Father and Son and Spirit*. And the *Son’s delivering up the Kingdom at the End, to God, even the Father*; means, that *24. he shall deliver it to the Father and Son and Spirit*. Have Words, at This rate, Any Signification?

- P. 349. You go on : “*The word, God,*” (nay and the word *Father* too, according to your Sense of the Texts now cited,) “*is sometimes taken Essentially, and sometimes Personally; which makes the Difference.*” How absurd this is, I have shown *above*, p. 369, out of Bishop Pearson. It is indeed the Old *Valentinian Distinction*, as (1) Tertullian informs us.

(1) Hunc Substantialiter quidem αιωνα πελειον appellant, Personaliter vero προσωπον and τινα αρχην, etiam Bython. *Adv. Valent.* cap. 7.

But

But you insist upon it, that “*in the same personal sense, Either of the Other persons is—The One God.—The Father is peculiarly and eminently styled The One God, not to exclude the Other persons*” [from being likewise *The One God,*] “*but to signify his priority of Order, as Father and as Fountain of all.*” That is to say, directly; The Apostle did not mean what he said, that the *One God* is *the Father, of whom are all things;* but only, that the *One Father* is *the Father of whom are all things.*

What follows, is (I think) one of the shamefulest *Abuses* of words, that is anywhere to be met with. “*Each divine Person (you tell us) is an individual intelligent Agent: But, as subsisting in one undivided Substance, they are all together, in That Respect, but One undivided intelligent Agent: And Thus my Friends stand clear of Tritheism.*” That is: You stand clear of Tritheism, by openly professing Tritheism. For, (supposing the Three intelligent Agents, to be all equally Supreme, equally Supreme Governors of the Universe;) are not Three undivided Gods, as much Three Gods, as if they were divided? Are Three Agents ever the more One Agent, or ever the less Three Agents, for being supposed to be of One Substance, or of One undivided Substance, or whatever else you please? By subsisting indeed in One undivided Substance, they might in That Respect be said to be One Substance, but in NO RESPECT One Agent. The

Charge of *Tritheism* therefore stands unanswerably against you ; unless you will say that *The Living God* is not a *Living intelligent Agent*, but *mere metaphysical Substance abstract from the consideration of Life and Agency*.

You have been sensible, that the Contradictoriness of affirming *Three individual intelligent Agents* to be in Any respect *One undivided intelligent Agent*, has been strongly charged upon you. But instead of acknowledging and amending so palpable an Absurdity, you have only indeavoured to *amuse* and *deceive* your Reader with *empty words*.

*Preface to Sermons p. 22.* You tell him, that “*Person, and undivided intelligent Agent, are not reciprocal* :” That “*Undivided or Individual Intelligent Agent, like the phrase Individual Being, may admit of a stricter and a larger Sense* :” And that, when the Objector “*is able to fix a Certain Principle of Individuation, he may then perhaps have something of Colour for the Charge of Contradiction*.” Now All This, is really very ill becoming a Serious Writer. For, the “*Principle of Individuation*” is a Certain and a Self-evident thing : As I have shown above, p. 307. Nor is it possible in the Nature of Things, that the Notion either of “*individual Agent*” or “*individual Being*” should admit of Any Variation at all, or Any Degrees whatsoever either of strictness or largeness : As is also evident from what I have There laid down. Nor is it at all to your Purpose, whether “*Person and Undivided Intelligent*

"telligent Agent," be "reciprocal" or not reciprocal. The contradictions of Your Assertion, still remains Always the same. No Three, can in *Any Respect* be Three of *That*, of which they are but One. Three individual *Substances*, may be One individual *Compound* or *Complex*; but they can in *NO RESPECT* be Three of *That*, of which they are but One. Three individual *Men*, may be One *individual or undivided Body of Men*; but they can in *NO RESPECT* be One *Man*. Three individual *intelligent Agents*, may be One *individual Society*, or one *undivided Substance*, or One *any thing else*; but they can in *NO RESPECT* ever be One *intelligent Agent*. This Impossibility of bringing contradictions together, is the *Very Ground* of all *TRUTH*, of all *KNOWLEDGE*, and of all *BELIEF* too; the very *Principles* of which, you are here (un-designedly) subverting. Acknowledge therefore, either that *Three equally Supreme intelligent Agents*, are *Three Gods*; or say that *The Living God* is not a *Living intelligent Agent*, whose *Supremacy over All* is *That* which makes him to be *The Supreme God*.

But to proceed. You declare, that by *Person* you mean "*a real Person, an Hypostasis*;" That "*the word hypostasis, is sometimes used to signify Substance, and sometimes Person*;" That "*the Church never professed Three hypostases in any other Sense, but as they mean Three Persons*;" That "*Sabellius*

p. 350,  
351,  
355.

" bellius would not have been censured for holding one hypostasis only, had he meant One Substance;" That " the Church always professed One Substance;" That " Sabellius and Others, — one Person, one hypostasis." How greatly you impose upon your Reader in all This, will appear from the following Considerations.

1st. 'Tis evident from All Antiquity, that " Sabellius" (directly contrary to what you here assert,) was " censured for holding one Hypostasis only," meaning thereby " One Substance;" (1) one individual singular Substance, with three Personal Denominations. See above, p. 344. The very Passage you yourself here cite out of Origen, proves directly the contrary to what you cite it for. For in that very Passage, he (2) expressly explains *hypostasis*, by [ὑποκείμενον] Substance.

2dly, Whereas you declare, " the Church always professed One Substance;" You grossly deceive your Reader ; in arguing, for the most part, as if you meant that the Three Persons had all of them *One and the same individual identical Whole Substance*, which is

(1) Μάζαν ὑποκείμενων τριαντάσσοντον. Euseb. Eccles. Theol. lib. 3. c. 6. Sabellius — Filium — Patri — ταυτόγενον. Bull. Defens. Fid. Nic. Sect. 2. c. 1. §. 9.

(2) Μή διαφέρειν τῷ ἀριθμῷ τὸν νιὸν τῆς πατρὸς, ἀλλ' ἐν ἡ μέρει εὐθὺς ἄλλα καὶ ὑποκείμενα τυγχανοντας ἀμφοτέρους, [Being One, not in Essence only, (as One Fire lighted from Another,) but in single existent Substance too,] κατὰ τινας ἵπνοις, καὶ κατὰ ὑπέδουσιν, λέγεται πατέρα καὶ νιὸν. Your Translation of this Passage, is affectedly blind.

the (1) Scholastick Notion; and yet at other times you tell us, that "all that any Catho- p. 463.  
 "lick means by individual Substance," is "Sub-  
 "stance undivided;" that is, "the same homo- p. 391.  
 "geneous Substance;" which, by "Inseparabi-  
 "lity," is "una summa res, one undivided or in-  
 "dividual or numerical Substance?" That is to say, that God is, not One infinite omnipresent intelligent Substance, but Three distinct Substances, distinctly intelligent, but inseparably united. p. 328.  
 Is This the Doctrine that Christ came to teach? 328.  
 See below, on Query XXIX.

3dly. In asserting that "the word hyposta- p. 350,  
 "sis, is sometimes used to signify Substance, 351.  
 "and sometimes Person :" ("a real Person,  
 "an hypostasis :" "Three hypostases, as they  
 "mean Three Persons :" "One Person, One  
 "hypostasis :") In This also (I say) you greatly deceive your Reader ; seeing you cannot but know, that the word, *hypostasis*, in all the Antient Greek Writers, always signifies *Substance*, and never *Person* as distinguished from Substance.

The Case is plainly This. *Generally* speaking, (indeed *always*, except when the nature of the thing spoken of determines it otherwise,) the term *στιχ* signifies *general Substance*, and *ὑπόστασις* *singular* or *identical Substance*. Thus *Two Fires*, one lighted from

(1) "That Trinity of Persons numerically the same, or having all One and the same SINGULAR existent Essence, is a Doctrine which seemeth Not to have been owned by Any publick Authority in the Christian Church, save that of the Lateran Council only. That no such thing was ever entertained by the Nicene Fathers, &c. Cudworth p. 604.

another, are ἐν τῇ σοίᾳ or ὁμοστοι, but not ἐν τῇ ὑπότασι or ἐν τῷ ὑποκειμένῳ; Whereas the Light and Heat of one and the same Fire, and all the Powers of any one and the same individual Subject, are ἐν τῇ ὑπότασι, as well as ἐν τῇ σοίᾳ. On the contrary; Sometimes, though much more seldom, the term σοίᾳ signifies singular identical Substance, and ὑπότασι general Substance. Thus the Powers of one and the same individual Subject, are ταυτοστοι or μονοστοι; which is the same with ἐν τῇ ὑπότασι, as opposed to ὁμοστοι: And ὑπότασις τῷ πυρὶ, when spoken of Fire in general, not of a Fire, is the same as σοίᾳ τῷ πυρὶ. The Latin word, *Substantia*, is of the same import as either σοίᾳ or ὑπότασι, in the full extent of Both these Significations. And, *unius Substantiae*, signifies indifferently either ὁμοστοι or ταυτοστοι, either ἐν τῇ σοίᾳ or ἐν τῇ ὑπότασι. Which Ambiguity in the Latin language, was the Cause of the Latins, in the Fourth Century, frequently misunderstanding the Greek Creeds: From whence arose Great Contentions among men not rightly understanding each other. But as the Latin word, *Substantia*, in no case ever signifies Person; so both σοίᾳ and ὑπότασι in Greek, always signify Substance, and never Person (in the Scholastick Sense) as distinguished from Substance.

It may not be improper here to lay before the Reader some Instances, how these words were used among the Antient Ecclesiastical Writers.

*Ignatius* (or whoever was the Author of the larger Epistles under His Name,) styles the *Word* or *Son*, (1) ὁ σία γεννητὸν, “a begotten ‘Essence or Substance.’” The Council of Antioch (2) styles him Θεόν, σύνα καὶ υποτάσσει, by a “real substantial existence.” *Novatian* styles him, in opposition to the *Sabellians*, a “Substantial” (3) *Power* [or Powerful Agent] produced from “God, when he will’d.” *Justin Martyr* expresses the same Notion by, (4) τὸ—ἀειθυμῷ ἔτερον, as well as τὸ—ἔτερον. *Clemens Alexandrinus* uses the phrase, (5) τὸ προγεννηθὲν, “the first-begotten Being,” in contradistinction to, τὸ ἀγέννητον, “the Unbegotten Being,” who is, ὁ παντοκράτως Θεός, “the Supreme God.” *Tertullian* asserts the *Word* to be (6; a real Sub-

(1) Οὐ γάρ ἐστι λαλῆσαι εἰδέχεσθαι φάνησι, ἀλλὰ ἐνεργεῖσαι δεῖξαι σύνα γεννητὴν. *Ad Magnes.* §. 8. A little before, he styled him λόγῳ ὁ φυτός, ἀλλὰ σύναδος. [Here σύνα is the same as υπόσασις.]

(2) Οὐ προγενάσσει, ἀλλὰ σύνα ἡ υποσάσσει Θεόν, θεῶν οὐδέν. *Advers. Paul. Samosat.*

(3) Ex quo, quando ipse voluit, Sermo filius natus est; qui non in sono percussi Aeris, aut tono coactæ de visceribus vocis accipitur, sed in Substantiâ prolatae à Deo Virtutis agnoscitur. c. 31. [Here Substantia, answers to the Greek, υπόσασις.]

(4) Οὐτι τὸ γεννάμενον τὴν γεννᾶνθεν ἀειθυμῷ ἔτερον ἐστι, πᾶς οὐσία όμολογήσεται. *Dial. cum Tryph.* p. 375. Edit. Jeb.

(5) Ἐπεὶ δὲ ἐν μὲν τῷ Ἀγέννητον, ὁ παντοκράτωρ Θεός· ἐν δὲ τῷ προγεννηθὲν, διὸ γένηται ἀγέννητος—εἰς γάρ τῷ ὄντι ἐστιν ὁ Θεός, διὸ ἀρχὴν τῶν ἀπίντων ἐποίησεν, μηνύσας τὸν πρωτόγενον οὐδέν, ὁ Πέτρος γεγένθει. *Strom.* 6. p. 644.

(6) Ergo, inquis, das aliquam Substantiam esse Sermonem? Planè.—Sed & invisibiliâ illa quæcunq; sunt, habent apud Deum & suum Corpus & suam formam, per quæ soli Deo visibilia sunt: Quanto magis quod ex ipsius substantiâ missum est, sine substantiâ non erit? Quæcunque ergo Substantia Sermonis fuit, illam dico Personam. *Adv. Prax.* c. 7. [Here Substantia and corpus, answers to the Greek υπόσασις.]

stance [Substantiam, corpus, ὑπότασιν,] which the Sabellian Præxeas denied; and explains himself by making the Son of the (1) Same Substance with the Father, in the sense of ὁμία [general Substance;] and a Distinct Substance, in the sense of ὑποτάσις [Species, Singular existing Substance;] as being an undivided Part of the Father's Substance, [Derivatio totius & Portio.] Which Montanist Doctrine, comes nearer to Your particular Notion, than the Doctrine of Any other of the Antient Writers does: With This Difference only, that Tertullian, in his Book against Præxeas, uniformly and constantly supposes the Son to be a Part or Branch of the Father's Substance; whereas You, inconsistently, sometimes speak of Father and Son in such a manner, as if you thought each of them to be the same individual identical whole Substance; and at other times in such a manner, as if you thought them to be Two distinct and distinctly intelligent Substances, only undivided or inseparably united.

Origen, (2) in opposition to the Sabellians, who maintained that the Three Persons were one single ὁμία; asserts that they are τρεῖς ὑποτάσεις. Where 'tis evident from the Antithesis in one

(1) Tres——specie, unius autem substantia. ibid. c. 2.  
[Here Species answers to the Greek ὑποτάσις, and Substantia to the Greek ὁμία.]

(2) "Εστιν οὐδὲ τις καὶ τρίτη——δογματιζον μηδὲ ὁμία τινα  
ιδίαν ὑφεστάνει τοῦ ἀγίου πνεύματος ἐπέραν παρὰ τὸν πατέρα καὶ τὸν  
υἱόν.——ιημεῖς μέντοι γέ τρεῖς ὑποτάσεις πενθόμενος τυγχάνειν, τὸν  
πατέρα καὶ υἱὸν καὶ τὸ ἀγίον πνεῦμα. Comm. in Joh. P. 56.

and the same Sentence, (as the Learned *Huetius* observes (1) upon the Place,) that both ἑστία and ὑπότασις are used by him to signify *single identical Substance*. The same thing appears from his saying that (2) “*the Father and Son*” are [δύο τῷ ὑποτάσει πράγματα, ἐν δὲ τῷ ὄμονοίᾳ] “*two things in Substance, but One in Agreement*,” as the Scripture says that “*Believers were of One Heart*.” Upon which Passage, the aforesaid Learned *Huetius* remarks, (3) “*that in antient Times, ὑπότασις was used for ἑστία*,” [singular existing Substance] “*both by Heathen and Christian Writers*.” And he observes, “*that Jerom says, in his 57th Epistle to Damafus, that in all the Schools of secular Learning, ὑπότασις has no other Signification than ἑστία. And thus (adds he) the Nicene Fa-*

(1) Quibus significat, ab eo qui unicam in Trinitate ἑστία ponit, sc̄ dissentire, & tres ὑπόστασις admittere, hoc est, tres ἑστίας. *Origenian. lib. 2. P. 32.*

(2) Εἰ δέ τις περισπαθήσεται, μὴ πη ἀυτομολέμεν τοὺς ἀναρρητὰς δύο εἶναι ὑπόστασις πατέρα καὶ ὑὸν, ἐπισητάτω τὸ, ἦν δὲ πάντας τῶν πιστευσάντων ἡ καρδία καὶ ἡ ψυχὴ μία, ἵνα θεωρήσῃ τὸ, ἐγὼ καὶ ὁ πατήρ ἐν ἐμοιεγ. — Τὸν πατέρα — καὶ τὸν ὑὸν — ὅντα δύο τῷ ὑπόστασις πράγματα, ἐν δὲ τῷ ὄμονοίᾳ καὶ τῷ συμφανίᾳ καὶ τῷ ταυτοτητι τῷ βαθύματῳ. *Adv. Cels. lib. 8. P. 386.*

(3) Atqui ὑπόστασις pro ἑστίᾳ prīscis temporibus solebat usurpari ab Ethniciis & Christianis. *Hieronymus, Epist. 57 ad Damasum;* “*Tota Secularium literarum Schola nihil aliud ὑπόστασις nisi ἑστία novit.*” Ita sumferunt *Nicani* patres, ita *Sardicenses*, ita & sumfisse *Origenem* verisimile est. — Præterea, cūm unum esse Consensu & concordia dixerit Patrem & filium, postquam docuit duos esse *Hypostasis*; planè ὑπόστασις vocabulum videtur notandæ *substantia* adhibuisse. Nam si priore loco duos esse significasset quoad *Personas*, adjecisset profectò Unum esse quoad ἑστίας: At cūm unum esse scripserit Consensu duntaxat, aliam omnein videtur respuisse Unitatem, & duos quoad ἑστίας credidisse. *Origenian. P. 32.*

"thers, and those of Sardica, and probably  
 "Origen also understood it.—Besides; when  
 "Origen said that the Father and Son are One  
 "in Consent and Concord, after he had taught  
 "that they were two in Hypostasis; he seems  
 "plainly to use the word ὑπόστασις to denote  
 "Substance. For if in this Passage he had  
 "meant that they were Two with respect to  
 "Person only; he would have added, that  
 "they were One as to σοίᾳ. But since he hath  
 "only said that they are One in Consent, he  
 "seems not to have acknowledged any other U-  
 "nity, but to have believed them to be Two  
 "in σοίᾳ." And indeed Origen, in several  
 other Passages of his Writings, says that (1)  
 "the Son is distinct from the Father καὶ σοίᾳ,  
 "and subject to the Father." Again, he proves  
 from Ps. 35, 10, that (2) "the Father and  
 "Son are Two Lights :" And again, he calls  
 the three Persons (3) Three Spirits." Epiphanius charges him with making the Son  
 and Holy Spirit to be of a (4) different σοίᾳ  
 from the Father ; and yet says, that he affirm-

(1) Ετεροῦ — καὶ οὐσίᾳ, καὶ ὑποκείμενός εἴη ὁ οὐρανὸς τῆς πατρὸς. De Orat. P. 48. [Here σοίᾳ is the same with ὑπόστασις. As also in the following passage:] Ο μὲν τις οὐτεταῖ καὶ ἐντεῦθεν κατασκευάζεται τῇ οὐσίᾳ μὴ διεσηκέναι τοῦ οὐρανοῦ τὸν πατέρα. Comment. in Joh. P. 70. Against which Notion, he there argues.

(2) Παρασατικώτερον ἡ δύο φῶτα τὸν πατέρα καὶ τὸν οὐρανὸν ἀπὸ τοῦ Δαβὶδ τυγχάνειν, οὐδὲ τεταῦ εἰσόμεθα. Ibid.

(3) Τρία πνεύματα. In Jer. Hom. 8.

(4) Εν πολλοῖς τόποις ἔνφρεν ἀντὶ τὸν μονογενῆ θεόν ἀπαλλοτρί-  
 ῖται τῆς τοῦ πατέρος θεότητός τε καὶ οὐσίας, ὅμοι τε καὶ τὸ πνεῦμα τῷ  
 ψυχῇ. Hæref. 64. c. 4. [Here σοίᾳ means, general Substance.]

ed the Son to be [ἐκ τῆς σούσιας] (1) from the Substance of the Father. Which latter is consonant to what Athanasius says of him, that (2) *He agreed with the Nicene Council.* And yet 'tis abundantly evident from what I have above shown concerning him, that his Notions were very different from those which generally prevailed in the latter part of the Fourth Century. And how far the same is true of Many Others also, appears sufficiently from the following Observation of Gregory Nazianzen.

(3) "Whereas (says he) Christians have been  
 " divided into Three Parts; many being un-  
 " sound in their Faith concerning the Son; and  
 " many more concerning the Holy Ghost; (so  
 " that, to have been less impious, has been  
 " esteemed pious;) and very Few having been  
 " Sound with Respect to the Son and Spirit  
 " Both: He [Athanasius] was the First and  
 " only one, or at least with a very Few Others,  
 " who ventured plainly and openly in his Wri-  
 " tings to profess the Truth; of Three Per-  
 " sons, having one Divinity and Essence. And  
 " what Many of our Fathers had formerly the

(1) Ἐκ τῆς σούσιας τοῦ πατρὸς τοῦτον εἰπηγένεται. ibid. c. 8. [Here σούσια is the same as ὑπόστασις.]

(2) De Decret. Nic. Syn.

(3) Τῶν δὲ ἃ ἄλλων ἀπάνταν, ὅσοι τοῦ κατ' ἡμᾶς λόγου, τριχῇ νε-  
 ρευματίνων· καὶ πολλῶν μὲν ὄντων τῶν ὡς τὸν ὑπὸ αἴρωδούντων, πλει-  
 ὀντων εἰς τῶν ὡς τὸ πνεῦμα τὸ ἄγιον, ἥντα καὶ τὸ οὗτον αὐτεβεῖν, εὐσεβείᾳ  
 ἐνομίσθη· ὅλιγος δὲ τῶν κατ' αὐτῷ θεοφόροις ἴγκαίνοντος· περὶ δὲ καὶ μόνος,  
 ἡ κομιδὴ σὺν ὅλιγοις, διπτολιμῆ την ἀληθείαν σαφῶς ἔτωσι καὶ διαφί-  
 δω, τῶν τριῶν μίαν θεότητα καὶ σούσιαν, ἕργασθως ὁμολογοῦσας· οὐ  
 δὲ τῷ πολλῷ τῶν πατέρων ἀρετῷν ὡς τὸν ὑπὸ ἔχασιθι αετεῖν, τοῦ-  
 τοι ὡς Φαίγοντες πνεύματος αὐτοῖς ἐμπνευματίς ὑπέρεν, &c. Orat. 21.  
 p. 394. See also Basilius epist. 73 c. 387.

“ Grace to confess concerning the Son, He at length was (as it were) Inspired to confess concerning the Holy Ghost likewise.”

Concerning *Dionysius Alexandrinus*, it is observed by *Basil*, that he maintain’d “(1) not only a Diversity of *ὑποτάσεις*, but also a Difference of *εστία*.” And *Photius* chargeth him with asserting, that (2) the Son of God was different from the Father nat’ *εστία*. Either therefore he was (if *Basil* judged right,) wavering and (3) unconstant in his Notion of *Consubstantiality*: Or else, if (as *Athanasius* says) he did really hold a *Consubstantiality*, then by the Term *εστία* he did not mean common generical *Nature* or *Essence*, but singular identical *Substance*, the same with *ὑπότάσης*; agreeably to the Doctrine of his Master *Origen*.

*Pierius*, as *Photius* tells us, call’d the Father and the Son (4) “Two (*εστίας*) Essences or Substances,” and “Two (*φύσεις*) Natures.” By which, *Photius* thinks, he meant no more than Two (*ὑποτάσεις*) singular existing Substances, which might notwithstanding be ὁμοστοι. In like manner as *Methodius* stiles them

(1) οὐχ ἐπερόγνω μένον ὑποτάσεων, ἀλλὰ καὶ ἔστια; διαφορὰς Epist. 41. [Here *ὑπότασης* signifies singular or identical existing Substance, and *οὐσία* general Substance. Otherwise *οὐσίας* διαφορὰ would not denote the *Anomian* Notion, which *Basil* charges it to imply.]

(2) Εἷνον καὶ οὐσίαν εἶναι τοῦ πατρός. Cod. 106. [Here *οὐσία* signifies general Substance.]

(3) Παντοδατός εἰσιν ἐν τοῖς συγγεέμενοις, νῦν μὲν ἀνακρᾶν τὸ ἀμολόσιον, — νῦν δὲ περιστέμενοι. Epist. 41.

(4) Cod. 110.

(1) “two

(1) "two Creative Powers." And Alexander of Alexandria; (2) "Two Things, inseparable from each other."

The same Alexander, upon These Words, *I and the Father are one*, denies that our Lord meant thereby to affirm, (3) "that the Father and Son were μίαν τὴν υπότισιν φύσιν, one singular Subsisting Nature."

The Council of Antioch, Hilary tells us, (*de Synod.* p. 227,) said that the Father and Son and Holy Spirit (*tres esse substantias*) were *Three Substances*: By which he understood υπότισις.

Eusebius (4) every where in all his Writings, expressly asserts the Father and Son to be *two σώματα*, meaning the same as υπότισις. Whereupon the Learned Montfaucon observes, that the word *σώμα* in Eusebius, ought not to be rendered by Persona, but by Substantia. And adds, that (5) "wherever he meets with the word Hypostasis, he translates it Substantia;

(1) Δύο δυνάμεις ποιητικές. Phot. Cod. 235. P. 937.

(2) Ἀλλήλων ἀκόμητα περίγραμα δύο. Epist. Alex. apud Theodore. Hist. Eccles. lib. 1. P. 6.

(3) Όν τὰς τὴν υπότισιν δύο φύσιν μίαν εἶναι συφύσιον. *ibid.* p. 9. [Here υπότισις signifies single or identical existing Substance.]

(4) Hist. Eccles. lib. 1, c. 2. Præp. Evang. lib. 7, c. 12. Dem. Evang. lib. 5, c. 30. lib. 6, *in Proœm.* lib. 5, c. 3. Contra Marcell. lib. 1, c. 1, p. 5. *ibid.* p. 27, 29. Eccles. Theolog. lib. 2, c. 7, 23. See above, P. 4, 15, 47, 157, 158.

(5) Ubi vox *ὑπότισις* occurrit, nos *substantiam* vertimus; tum quia sic Eusebii ævo ex recepto more accipiebatur, ut habet Athanasius; tum quia, cum Eusebius diversam in patre & filio *Substantiam* admittat & doceat, inutilis sanè fuerit *personarum & Hypostasiū* vulgata Distinctio. *Prælim.* in Euseb. *Comment.* in *Psalm.* c. 6.

" both because the word was generally so understood in the Age of Eusebius, as Athanasius hath it ; and also because, since Eusebius admits and teacheth that there is a distinct Substance in Father and Son, the vulgar Distinction of Persona and Hypostasis is here altogether useless."

Athanasius tells us : (1) "The Collection of Properties with respect to Man in general, is That which is called *σοία*; But That which is proper and particular to One Man, is *ὑπότασις*." Again : (2) "Hypostasis (says he) is Substance, and signifies only That which exists.—For, Hypostasis and Substance is Existence; because it Is, and exists."

Basil hath a large (3) Epistle to his Brother Gregory Bishop of *Nyssa*, on this very Subject, concerning the Difference of the words *σοία* and *ὑπότασις*. Wherein he shows that *σοία* denotes [κοινὴ φύσις] the common Nature of things of the same kind, as *Man* in general: But *ὑπότασις* is [τὸ ἴδιας λεγόμενον,] that which belongs to One in particular, as *Peter, Paul, &c.* Observing only This Difference between the humane and divine Nature; that three men, are three separate (*ὑπότασεις*) Substances agreeing in one common Nature; but the divine

(1) Οὐσία λέγεται τὸ τῶν κατὰ τὸ ἀνθρώπων οἰδημάτων τὸ ἄφροσμα. οἰδης δὲ, καὶ εἴφερος, *ὑπότασις*. De Sanct. Deip. Vol. I. p. 1031.

(2) Η δὲ ψεύσασις σοία ἐστιν, καὶ οὐδέποτε ἄλλο σημαντέμενον ἔχει, ἢ αὐτὸ τὸ ον—η γὰρ ψεύσασις καὶ οὐσία ὑπαρχεῖ ἐστιν, ἐπειδὴ καὶ ὑπάρχει. Epist. ad Africanos.

(3) Epist. 43.

Hypostases, are *inseparably united*. Again; he says that the Father and Son are [Ἐν εἴδεται] (1) *One Species*. (2) Again; that the Son hath [τὸ ιδίον τῆς ψωτόσεως] *bis own proper identical Substance*. And he calls it wicked Blasphemy, to affirm [Ἐν τῷ οὐσιασμένῳ] *One Subject or identical Substance* in the three Persons. Again; he tells us, (3) that “no one, “that has the least sense, doubts but the Per-“sons” [whom he here stiles πράγματα,] “have each a proper and complete Existence.” Again: (4) “It is not (says he) sufficient to “enumerate the Difference of Persons; but we “must also confess, that each of the Persons is “a true (or real) subsisting Being.” Agreea-“bly to which, he elsewhere calls the Father an (5) “unbegotten Light,” the Son “a be-“gotten Light.” And, explaining the *Consub-stantiality*, he says: (6) “One and the same “Thing is not consubstantial to itself, but One “Thing to another.” Lastly, he (7) says; “ἡσία has to ὑπόστασις the same Respect, as

(1) Hom. 27. P. 606. Vol. I.

(2) Hom. 16 P. 507.

(3) Τὰ πράγματα ιδίαζονται καὶ ἀυτοτελή τὸν ὑπάρχοντον ἔχειν, αὐδεῖς τῶν καὶ μηκροῦ μετεχόντων τοῦ φρονεῖν ἀμφιβάλλει. Epist. 64. P. 848.

(4) Όν γὰρ ἐξαρκεῖ διαφορὰς προσώπων ἀπαριθμούσας, ἀλλὰ χὴν ἔκαστον προσώπων εἰς τὸντοστοις ἀλλοινὴν τὸντορχειν ὄμολογειν, ibid. P. 850. [Here ὑπόστασις is *single identical Substance*.]

(5) Αγεννητον φῶς ——— τὸν πατέρα, ——— γεννητὸν δὲ φῶς τὸν τοῦ οὐρανοῦ λαμβάνειν ἔννοιεν. Adv. Eunom. lib. 2. P. 70. See also Epist. 300. P. 1070.

(6) Όν γὰρ ἀυτό τι ἔχειν ἐμπτῶ ὄμοσιον, ἀλλὰ ἔτερον ἔτερον. ibid Epist. 300.

(7) Ότι ἐν ἔχει λόγου τὸ κοινὸν αὗτος τὸ ιδίον, τοῦτο ἔχει ἡ οὐσία καὶ τὴν ὑπόστασιν. ibid. Epist. 300.

"That which is common (or Generical,) to That  
"which is single or individual."

Indeed *Basil* (as also *Gregory Nazianzen*, see *Orat. 21, 32*;) is very exact in this Distinction of the words *στιά* and *ὑπόστασις*; always using the former in the sense of [φύσις] common Nature or Essence, and the latter in the sense of particular or singular identical Substance. But this Distinction being not carefully observed by Others, occasioned great Disputes and Divisions between the Eastern and Western Churches particularly at *Antioch* and in *Italy*. The *Italians*, knowing no other rendering of the Greek *Hypostasis* in Their Language, but *Substantia*, which signified (as (1) *Jerom* at large observes) the same as the Greek *στιά*, which denoted common Nature or Essence; were afraid to say Three Hypostases, because That was the same as to say Three generical Substances or Natures, which the word *στιά* was then commonly understood to signify: And therefore they chose to call them three [personas] Persons; by which they then meant three singular or individual subsisting Beings, as the Generality of the Eastern Church did (as we have seen from *Basil*) by the word *Hypostases*. Likewise some

(1) Tota secularium literarum Schola, nihil aliud *ὑπόστασιν*  
nisi *στιάν* novit. It qui, rogo, ore sacrilego tres *Substantias*  
prædicabit? Una est dei & sola *Natura*, quæ verè est. —  
Sufficiat nobis dicere, unam *Substantiam*, tres *Personas Sub-*  
*sistentes*. — taceantur tres *Hypostases*, si placet, & *Una* teneatur.  
*Epist. 57. ad Damas.*

of the Easterns of *Antioch*, understanding the Word *Hypostasis*, [as the *Italians* did,] to mean the same as *εστία*, which denotes *common Nature or Essence*; would not call the Persons three *Hypostases*, for fear of making three (*εστίαι*) *generical Substances or Natures*; but chose to call them *Three πρόσωπα*, (answering to the Italian *Personas*,) *three individual subsisting real Persons*, and *One Hypostasis*. Upon which, the *Italians* and these *Antiochians* charged those Greeks, who held *Three Hypostases*, with *Arianism*: And the Greeks on the contrary charged the *Italians* and their Friends at *Antioch*, with *Sabellianism*; imagining that by *One Hypostasis* These meant no more than Themselves did, *viz.* *one singular identical Substance*; and that, by *πρόσωπα* and *Personas*, they meant *Sabellian Persons*, or mere *Appearances* only. (1) *Athanasius* summoned a Synod at *Alexandria*, to consider of and to quiet this Division: And upon particular Examination of the differing Parties, it was declared that they were in reality of the same Opinion: That the Easterns meant by *εστία* the same as the *Italians* did by *Hypostasis*, *viz.* *common Nature or Essence*; and that the *Italians* meant by *πρόσωπον* the same as the Easterns did by *Hypostasis*, *viz.* *singular individual real Person or*

(1) Epist. Synodic.

*Being.* And thus the Signification of Words, changed by Degrees. *Basil* (1) and (2) *Gregory Nazianzen*, both make mention of this Division; and attribute it, on the *Italian* Side, to the Scantiness of their *Language*, which was not able to express the Difference between σύντομος and ὑπόστασις. *Epiphanius* also, taking notice of this Affair, says; (3) “The Easterns meant, “ by *Hypostases*, to denote the real Substantial Existence of the Persons.—the Father a Spirit, the Son a Spirit, and the Holy Ghost a Spirit, —considering the Father as subsisting (*πατερικῆ ἀὐθεντία*) of Himself Self-existent; and the Son, not as a Part of the Father, but Begotten perfectly from the Father, a complete Person begotten of a complete Person, and having his own proper Subsistence.” At other times, the same Author makes *Hypostasis* to

(1) Περὶ δὲ τοῦ, ὅτι ὑπόστασις καὶ σύντομος οὐ ταῦτα ἔστι, καὶ ἄλλοι, ὡς νομίζω, ὑπερημέναντο οἱ ἀπὸ τῆς δύσεως ἀδελφοί, εἰν οἷς τὸ σενὸν τῆς ἑαυτῶν γλώττης ὑφεάμενοι, τὸ τῆς σύντομας ὄντος τῇ Ἑλλάσι φανῆ [Hypostasi] παραδίδοικασσον. Epist. 349. P. 1130.

(2) Τῆς γὰρ μᾶς σύντομας, καὶ τὴν τριῶν ὑποστάσεων λεγομένων μὲν ὁ θεοῦ ἡμῶν εὔσεβας· τὸ μὲν γένερος τὴν φύσιν διλοῦ τῆς θεότητος, τὸ δὲ τὰς τῶν τριῶν ιδότητας νοερέντας δὲ καὶ παρὰ τοῖς Ἰακώβοις ὄμοιας, ἀλλ’ οὐ διωριμένεις. Άλλοι σενότητα τῆς παρὸς ἀντοῖς γλώττης, καὶ διομάτων πενίαν, διελέγουν ἀπὸ τῆς σύντομας τὴν ὑπόστασιν, καὶ άλλοι τότε ἀντεποιούσης τῷ πρόσωπῳ, ἵνα μη τρεῖς σύντομας παραδεχθῶσι, τὸ γένεται; ὡς λίαν γελοῖον ή ἐλεεινόν πίστεως ἕδρας διαφορά, η περὶ τὸν οὐρανὸν μικρολογία. εἴτα Σοζεβελλιστρὸς ἐνταῦθα ἐτεντητὸς τοῖς τρισὶ προσώποις, καὶ Αρειανιστρὸς ταῖς τρισὶ ὑποστάσεσι, τὰ τῆς φιλονεκίας ἀνατλήσματα. Orat. 21. P. 395, 396.

(3) Διὰ τότε γὰρ ὑπερούσεσι οἱ ἀνατολικοὶ λέγοντι, ἵνα τὰς άλλὰ τοῦτο ιδότητας τῶν προσώπων ὑφεστάσις καὶ ὑπαρχήσις γνωσίσασι· τνεῦμα ὁ πατέρ, πνεῦμα καὶ ὁ θεός, πνεῦμα καὶ τὸ ὄντον πνεῦμα· τὸν πατέρα εἰ τῇ πατρικῇ ἀὐθεντίᾳ ὑφεστάσις παῦντες, καὶ τὸν θεόν οὐ μέρος ὅπερ τοῦ πατέρος, ἀλλὰ κατάστησις εἰς πατέρος, τέλεον εἰς τελεῖον γεγενημένου καὶ ὑφεντητοῦ ὄντος παῦντες. Hærel. 73. P. 863.

signify (1) the same as *σοια*. And so likewise did the Council of (2) *Sardica*.

After this Division between the Eastern and Italian Churches was made up, and it was declared that they Both meant the same Thing, only differently express'd; the Latins made no scruple of rendring the Greek *ὑπότασις* by *Substantia*, meaning by it not *common Nature* or *General Substance*, but *singular* or *individual identical Substance*. Thus (3) *Hilary* translates the words of the Council of *Antioch*, *ἐν ὑπότασι τριά* [per *Substantiam tria*,] *three in Substance*: adding, that they called the Persons [*tres Substantias*] *three Substances*.

Again; that *Hypostasis* denotes [*Substantia*] *Substance*, (4) *Boëthius* and (5) *Marius Victorinus* agree. And that there is no other Difference between *Hypostasis* and *σοια*, but that the one signifies *common Nature*, or *generical Essence*; and the other, *singular Being* or *individual identical Substance*: (besides the Authors already cited;) (6) *Cyril*, (7) *Damas-*

(1) Οὐκ ἔσται δὲ [Ariani,] ὅτε καὶ ὑπόστασις καὶ οὐσία ταῦτα  
εἰς τῷ λόγῳ. Hæref. 69. N. 70.

(2) Apud Theodoret. *Histor. Eccles.* lib. 2. c. 6.

(3) De Synod. P. 227, 228.

(4) Reperta est *Personæ Definirio*; naturæ rationabilis individua *Substantia*. Lib. de Duab. Nat.

(5) Ergo hæc nemo negat; Hoc esse græcè οὐσίαν vel ὑπόστασιν dicunt, nos uno nomine Latinè *Substantiam* diciimus. In opusc. de hominibus.

(6) Ἡ ἔχει διαφορὰν τὸ γένος ἢ εἶδος ὑπὲρ τὸ ἄτομον, ταῦτα η  
οὐσία πέρι τῶν ὑπόστασιν ἔχει. Apud Cudworth. Intell. Syst. P. 597.

(7) Οὐσία καὶ φύσις καὶ μορφὴ κατὰ τὰς ἀγίας πατέρας ταῦτα ἐστιν.  
καὶ παλιν οὐσία ἐστιν τὸ κοινόν, περιέχων τὰς ὁμοστικὰς ὑπόστασεις ὑπόστασις,  
καὶ ἄτομον, καὶ πρόσωπον, τὸ μερικόν. Prim. Institut. c. I, 2. p. 460, 461.

cene, (1) Leontius Byzantinus, (2) Theodore Abucara, and many Others that might be named, very expressly declare.

Lastly, Suidas gives us the Ecclesiastical sense of the word *Hypostasis*, as signifying Substance : (3) “*Hypostasis* (says he) is Substance particularized by Characteristical Properties.” Again ; “*Hypostasis* is Substance with its particular Properties, by which it is made to differ numerically from others of the same kind.”

’Tis abundantly evident therefore from what hath been said, that the word *hypostasis* antiently never signified less than numerical Substance ; and that the Christian Church from the Beginning, ’till the Times of the Schoolmen in the latest Centuries, (as Dr. Cudworth has also observed (4) in the place above referred to,) never meant by *Hypostasis* the Scholastick sense of *Person* as distinguished from *Substance*.

(1) Οὐσία δὲ ἐστιν, ὃτος φύσις, ὅπερ εἰ φιλόσοφοι λέγουσιν εἶδος ὑπόστασις ἡ, ὅπερ φιλόσοφοι ἀτομον ἔσταιν λέγεσι. Bibliothec. patrum. P. 493.

(2) Πάντα περὶ γραμματικῶν τὸ εἰδικότερον εἶδος, μετὰ τὸ λέγεσθαι εἶδος, φύσις ὑπομένεται καὶ τοῖς δὲ καὶ πάντα ὅπα ἐπίσης ἀντοῦ μετέχεται, ὄμορφον τε λέγεται καὶ ὄμορφον. Bibliothec. Patr. P. 374. This Author makes the Three Persons to be Three Gods, as much as Peter, James, and John, are Three Men : But allows Neither of them, because he understands the Terms *God* and *Man* to be general Names, denoting not *Person* or *Agent*, but a *Nature in general, common to Many*. As you allo do : Sermons p. 144, 145.

(3) Υπόστασις ἐστιν οὐσία ἴδιαζεστα τῆς χαρακτηρισμοῦ ἴδιαμετον, ~~ὑπόστασις ἐστιν οὐσία μετέ των ἴδιωμάτων, τῷ ἀφειδρῷ τῶν ὄμοιοιών διαφέρεστα.~~ In voce ὑπόστασις.

(4) See above, p. 443.

I hope the Learned Reader will excuse my being thus long upon an Argument of *Criticism*; which was necessary to be set in a clear Light, in order to show, that when you use or seem to use the word *hypostasis* in the modern *Scholastick* sense, you lead your Reader into a Notion different from All Antiquity; and when you use the same word in That sense wherein the *Antients* understood it, you by adding the Notion of *Equal Supremacy*, (which the *Antients* constantly disclaimed,) introduce manifest *Polytheism*.

But to proceed. You tell me, that, to say, p. 352;  
 "The One God is one Person only, and the  
 "Father That Person, is the very Essence of  
 "Sabellianism, and the Doctrine of Paul of  
 "Samosata." This is "*Romantick History*" indeed! For All who know any thing of Antiquity, know that the professed Doctrine of those who opposed Paul of Samosata and the Sabellians, was, that *The One God* (by way of eminence) was the *Person of the Father*, and that the *Word or Son* was the *Lord* (or God) By whom the Father made all things: Whereas Paul of Samosata, and the Sabellians, taught that *The One God* was not the *Father only*, but *Father and Son and Holy Ghost*: And they asserted that the *Word or Son* was *The One Supreme God*, being [λόγος ἐνδιαίτης] the *internal Reason of God*, and one distinct Appearance only or Manifestation of the one God, as the *Father* was another. So that the *Essence of Sabellianism* and the *Doctrine of Paul*

Paul of Samosata, evidently was, (as I have before observed from *Origen*, from the Council of Antioch, from *Eusebius*, and others; and which also plainly appears from *Basil*, *Hilary*, and all the Post-nicene as well as Ante-nicene Fathers;) that They did [ἀναγεῖν τὴν ψευδότητα] destroy the *Real Existence* of the Person of the Son, making all the Persons to be [ταυτοσύνη] one and the same identical existing Being. In opposition to which opinion, *Origen* and *Eusebius* assert that the Son or Word is not himself *The One God Supreme over all*; which is the Notion for which *Sabellius* was excommunicated. And the Council of *Antioch*, in their Condemnation of *Paul of Samosata*, assert the Person of the Father only, to be [ὁ Θεὸς τῶν ὀλων] the God of the Universe; stilling it impious to call *The God of the Universe* an *Angel* or *Messenger*, at the same time that they expressly affirm the Son or Word to be an *angel* or *Messenger*. All which is a manifest Demonstration, that it was the concurrent Catholick Ante-nicene Doctrine, that *The One God* (by way of Eminence) was *the Person of the Father only*.

P. 352, 353. Upon the Text 1 Cor. 8, 6, you ask me, how can I, "after so plain and express a Text to the contrary, pretend that the Son also is God—in the Scripture-sense of the word, God;" and "make Two Gods in the same relative-sense, in which St. Paul is supposed to use the word, God?" You add: "How come you off of This? By the help of a Distinction,

“ Distinction, I suppose : And so can We, by a  
 “ Distinction much Older and better warranted.”  
 I answer: St Paul’s own Distinction is, I think, the Oldest and the best warranted :  
 “ One God, of whom are all things ; and One  
 “ Lord, by whom are all things.” To say that the Son is God, or that he is That One Lord,  
 “ by whom are all things ;” is no way contrary to This Text : But ’tis certainly contrary to it, to say that he is The One God, of whom are all things ; this being the Apostle’s very definition of the Father, in express contradiction to the Son.

But “ We can give a Reason (you say) why P. 353.  
 “ the Son was tacitly included.” What ! included in the One God, the Father ; in those very words, wherein he is expressly distinguished from the One God, the Father !

The unreasonableness of your distinction of the “ personal and essential sense ;” has been P. 354. shown above, p. 369.

After This, you make a long Harangue P. 358,  
 about “ showing a consistent Scheme, consistent 359.  
 “ with the Scripture and with itself ;” and tell us “ how well it becomes men to submit Their 360.  
 “ Fancies, or Presumptions, to divine Revelation.” This is the very thing we contend for : And our great Complaint is, that you never once express your Doctrine in Scripture-words. Not only so : But whenever you would seem to lay down the very question itself, the matter whose Difficulties are to be explained ; you always make some Proposition of

of your own to be (as it were) the *Text* whose Meaning we are to argue about, instead of considering whether it be it self rightly deduced from the Texts of Scripture. In *explaining* and *commenting upon* the Doctrine of Scripture, men may and cannot but make use of *unscriptural Expressions*: But the *Doctrine itself to be explained*, certainly ought always to be a *Scripture-Proposition*. See, *Modest Plea*, p. 179 &c. Also the words of (1) *Baſil* and (2) *Eusebius*, cited in the Margin.

- P. 363. The passage you cite out of *Origen*, [Ἐντὸς τὸν πατέρα, καὶ τὸν υἱόν,] has been largely considered *above*, p. 83, &c. And with what Truth you affirm him to infer, that the Father and Son are “*One Object of Worship*;” appears sufficiently from his own express Explications of this matter, cited *above*, p. 24, 42, and 382.
- P. 365. Your Charge against Dr. *Clarke* for “*cutting short*” a Passage of *Chrysostom*, is extremely unreasonable. In considering the *Sense* of a *Text of Scripture*, it was not at all pertinent to observe *what Consequences Chrysostom thought* might or might not be *inferred* from the Do-

(1) Ἡμῖν δὲ παρακαλοῦμεν τὰς ἡλπίδας; εἰς χριστὸν, μηδὲν παρέχουν ἀρχαῖς περιεργαζεῖσθαι πιστόν, ἐνώπιατα δὲ καὶ ἀρχεῖν ἔκεινα ὄμολογειν, οὐ παρελάβομεν παρὰ τῆς αἵρεσες γραφῆς, καὶ τὴν ἐπὶ τούτοις κανονικῶν διαφεύγειν. Οὐ γὰρ ἐν τῇ ἐφευρετε τῶν προστυχοιῶν ἡ σατηνεῖα κακῶν, ἀλλὰ ἐν τῇ ὑγιεῖτεσθε τῆς θεοτητός εἰς ἡ πεπιστευκαμεν ὄμολογία. Epist. 410.

(2) Αγρεψόντος χρήσασθε φωνῆς, διὸ χειρὶν ἡ πᾶσα γέγονε συγχυστή καὶ ἀκατατίσσων τῶν ἱκαλησιῶν. Epist. ad Cæsaream, apud Socrat. lib. I.

et in;

ctrine; but what was indeed (and by Chrysostom was allowed to be) the True Meaning of the Text itself. Nevertheless, to prevent even such unreasonable Complaints, the Doctor in his Second Edition, added the Whole Passage. And yet even This (it seems) will \* not satisfy you.

\*P. 493.

## QUERY XXIV.

Whether Gal. 4, 8. may not be enough to determine the Dispute betwixt us; since it obliged the Doctor to confess that Christ is by Nature truly God, as truly as Man is by Nature truly Man.

He equivocates there indeed, as Usual. For, he will have it to signify, that Christ is God by Nature, only as having by that Nature which he derives from the Father, true Divine Power and Dominion: that is, he is truly God by Nature, as having a Nature distinct from and inferior to God's, wanting the most Essential Character of God, Self-existence. What is this but trifling with Words, and playing fast and loose?

*Answ.* THE Son, "by that Nature which  
" he derives from the Father, has  
" True divine Power and Dominion:" That is  
to say, he is Truly and Really (as the Evangelist  
and the Apostle stiles him) That God or  
That

P. 370.

That Lord, (Joh. 1; 1, 3. and 1 Cor. 8, 6.)  
*BY or Through whom are all things.* But yet,  
(not being *Self-existent*; not being the *Fa-*  
*ther* and *First Cause* of all; not having his  
*Perfections* absolutely *of Himself*, *original, un-*  
*derived, and independent on Any*;) he is not  
*The One God, O F whom are all things.* Whe-  
ther the endeavouring to *ridicule* so express  
a Scripture-distinction, calling it “*Equivoca-*  
“*ting*,” and “*trifling with Words, and play-*  
“*ing fast and loose*;” whether This, I say,  
be a *Zeal according to Knowledge*; and whe-  
ther these Expressions (if decent) might not  
with far greater Justice be retorted upon *your*  
*Notion, of Self-existence* not being a *Real and*  
*Essential Perfection of the God, from and of*  
*whom are all things*; I leave the Reader to  
judge.

- P. 371. In your *Defense* of This Query, you  
insist upon it, that you “*never pretend that*  
“*Self-existence is an essential Character of*  
“*God.*” You “*deny it absolutely.*” You sup-  
pose it to be “*merely Negative, and call it a*  
“*Personal Character; but Necessary Exist-*  
“*ence, an Essential Character.*” You call  
P. 372. *Self-existent* an “*ambiguous Term,*” an “*equi-*  
376. “*vocal Word.*” You tell us, that “*the Me-*  
377. “*tapphysical Definition of One Self-existent,*  
“*underived, independent, Supreme Being,—*  
“*is properly a Definition of the Divine N A-*  
“*T U R E, abstracting from the consideration*  
“*of the Distinction of PERSONS;*” and that

that, in This Definition, “*the words Self-existent, underived, independent, are not considered as Personal Characters, but Essential.*” Surely there never was a greater Heap of Absurdities put together.

In the 1st place : To say that *Self-existence* is not an *Essential*, but *Personal Character*; and yet that, at the same time, in a Definition (approved by you) of the Supreme Being, *Self-existent* is not considered as a *Personal*, but *Essential Character*; is directly contradicting yourself.

2dly. To call *Self-existent* an *ambiguous Term* and an *equivocal Word*, is highly ridiculous ; because it always has *one determinate precise Meaning*, and never signifies more nor less than *existing of itself by the absolute Necessity of its own nature, without deriving from any other cause whatsoever, in any manner whatsoever.*

3dly. How weak and absurd it is, to call *Self-existence* a Character “merely Negative;” has been shown above, p. 226.

4thly. Nothing is more evident to common Sense, than that the distinction of *personal* and *essential Character*, has no place in the case of *Self-existence*. For the *Essence* of God, and the *Living Agent* whose that *Self-existent Essence* is, are manifestly Both of them equally *Self-existent*.

5thly. In Another case, where the Distinction of *personal* and *essential* really takes place, There you have confounded the Two Characters. In That *Metaphysical Definition*,

P. 377. which you say is properly a Definition of the Divine NATURE, abstract from the consideration of PERSON, you include the word Supreme : As if Supremacy was a character, not of a Living Agent, but of an Abstract Essence. At the same time (feeling perhaps this Absurdity) you immediately drop the word Supreme, and declare the remaining parts of the definition to be essential Characters : As if in the definition of an Essence abstract from the consideration of Person, part of the characters could be essential, and part personal. But to proceed.

P. 374. In opposition to the Notion of Dominion making God to be God, you ask ; "What was God, before the Creatures were made ? or did he Then begin to be God by Nature, when he created the Universe, and began to have Dominion over it ?" And you add : "Upon these Principles, the Father himself — might not have been God at all, if he had pleased to make no Creatures." I answer : Was not God, before he created the Universe, δὲ, the Self-existent Living Agent, of infinite Power and all other Perfections ? Was he not God in the same sense, as he was Just and Good, Righteous and Merciful ; which Attributes you allow to come into the Definition of God ? As therefore God could exercise no Acts of Righteousness or Goodness, 'till some intelligent Beings existed, towards whom they might be exercised ; so neither could he exercise any Acts of Power and Dominion, 'till something was created, over which

which he might exercise Dominion. Yet, in like manner as, *before* the World was made, he might very properly be said to be *Good* and *Just*, as having *That Disposition* from whence *Acts of Goodness* and *Justice* naturally proceed: So also he might be very properly styled *God*, as having essentially in his Nature all *Power*, from whence *Acts of Dominion* naturally proceed likewise. And as a *King* is the same *Man*, and has the same *Substance* and *Essence* and *natural Faculties* of a *Man*, whether his Subjects *actually exist* or no; but yet his *relative Title of King*, is always with Regard to the Government of Subjects: So *God* is the same *perfect Being*, and has the same *Essence, Powers* and *Attributes*, whether any thing is created or no; and yet his Title of *God*, in the *Scrip-tural, Religious, and moral Sense*, is always with Relation to his *Governing* of the Universe.

After all: “*For the True Sense and import P. 375. of that Text, Gal. 4, 8;*” you “refer to “the \* Learned Gentleman, who has so well “defended This Text against Dr. Clarke.”” And I also, for the *True Sense and Import* of the same Texts, refer to Dr. Clarke’s *Scrip. Doctr. 2d Edit. p. 23*: And to his *Answer to Mr. Nelson, p. 76*: And to a Book intituled, *A Modest Plea, &c. p. 245.* Where this matter is fully cleared.

Your Conclusion of This Chapter, is Admirable. “*If, instead of Metaphysicks (which P. 377: must always be content to stand corrected by*

\* *True  
Script.  
Doctr.  
continu-ed, p. 73.*

"Gospel-Revelation,) we chuse to take our Definition of God from SCRIPTURE; "Then" [What Then? Why, Then we must take our Definition of God, it seems, NOT from Scripture, but from Melancthon: For Then] "That of Melancthon will be more full and compleat;" Deus est Essentia — verax, — justa, misericors, &c. As if Veracity, Mercy, and the like, were Properties not of a *Living Agent*, but of an *Abstract Essence*. For so the word *Essence*, in *That Definition*, is expressly distinguished from *Personal Agent*.

## QUERY XXV.

Whether it be not clear from all the genuine Remains of Antiquity, that the Catholick Church before the Council of Nice, and even from the Beginning, did believe the Eternity and Consubstantiality of the Son; if either the oldest Creeds, as interpreted by those that recite them; or the Testimonies of the earliest Writers, or the publick Censures pass'd upon Hereticks, or particular Passages of the ancientest Fathers, can amount to a Proof of anything of this Nature?

*Answ.* I Have already shown, that the metaphysical question concerning "the Eternity and Consubstantiality of the Son," no way affects the Truth of Any of Dr Clarke's Pro-

P. 378.

Propositions. But here I cannot but take notice, with what an unreasonable *Presumption* This Query is worded. For None of “*the  
“oldest Creeds,*” mention any thing of these Matters at all; and therefore you are forced to add, “*as interpreted by those that recite  
“them.*” And the most remarkable “*Cen-  
“sures passed upon Hereticks*” of old, were upon the *Ebionites*, who taught that Christ was a *mere Man*, in whom *the Supreme God dwelt*: and upon *Cerinthus*, who taught that the *Son of God* was not himself *made man*, but only *united to a Man*: and upon the *Valentinians* and *Manichees* and *Cataphrygians*, from whom arose the *Doctrine of Necessary Emanations*: and upon *Sabellius* and *Paul of Samosata*, who taught ( $\tauὸ\tauαυτοσύνη$ ) the notion of *Individual Consubstantiality*. And among the “*Fathers*” themselves, there was great variety of opinion concerning these Matters: Some supposing that the Son was originally [the λόγος ἐνδιδητός] the *internal Reason* of the Father; which is either making him nothing but an *Attribute*, or supposing him to have eternally existed *only mentally* or *ideally* in the Father: And so did all other things. Others supposed him to have *really* existed in the Father from Eternity, but not to have been emitted as a *person* or *distinct Agent*, ‘till the time of creating the material World. Others taught him to be a *Part* of the Father’s Substance, as a Branch is part of a Tree; and Some perhaps, that he was *co-immense* with the Father’s Sub-

stance. All which Notions are the less to be wondered at, considering how many Philosophers (according to the several Hypotheses of the times they lived in,) imagined *All Spirits*, and even *Humane Souls*, to be produced, not out of Nothing, but out of the Divine Substance. From whence 'tis evident, that *no mere Metaphysical Speculations* ought to be made the Ground of *Religious Doctrines* and *Practices*. However, One thing is clear from *All Antiquity*, (and you have not been able to alledge *any One* passage from any *Ante-Nicene Writer* to the contrary;) that They who believed the Son to have been Always with the Father, as a *real Person*; and to have been, not *out of Nothing*, but *out of the Father's Substance*; did All of them uniformly so explain it, as to assert with great distinctness, that they believed him to have been, not *Self-existing with the Approbation of the Father*, (which is your Notion,) but *Begotten BY the Power and BY the Will of the Father*; and constantly observed That distinction in their Reasonings, and in their Worship. See Dr. Clarke's *Scripture-Doctrine*, Part II. §. 17. See also above, the Answer to Query VIII.

Your Defense of This Query, is nothing but a *confused Heap of Words*, relating to *Metaphysical Subtilties*, wide of the True Point in Question, and which have been *already abundantly answered* in the foregoing Pages. The Sum is, briefly, as follows.

1st. Whereas you go on to call certain *Metaphysical Speculations* "the Main of" our "Doctrine, the Very Points in which" our "Scheme is contained, and on which it turns?" It has already been often answered, that these things are not *the main*, not *the Very Points*, not indeed *Any Points at all* in the present Question: Because, which way soever any of These Points be determined, (unless with *Sabellius* you make the Father and Son, not  $\delta\mu\sigma\tau\omega\iota\omega\iota$ , but  $\tau\alpha\tau\omega\beta\tau\omega\iota$ ,) Dr. Clarke's Propositions will still all of them remain equally True and untouched. The True and Only material Question between us, is, *WHO* is *the Alone First Cause and the Alone Supreme Governour of the Universe*, and *in WHOM Alone All Honour and Glory ought finally to terminate?*

2. In your manner of using the Terms, P. 378,  
 "One Substance;" "The Consubstantiality, call 379,  
 "it individual, or call it specifick;" "A Con- 381.  
 "substantiality, in some sense or other;" "U-  
 "na Substantia:" And in your saying, "the P. 380,  
 "Substance of the Son MIGHT be justly 389.  
 "called the Fathers Substance:" And, "A  
 "proper Consubstantiality is all I am concern-  
 "ed for; Whether it shall be called Specifick  
 "or Numerical, I am in no pain about it;  
 "Neither of the Names exactly suits it, nor  
 "perhaps any other we can think on; It is  
 "such a Consubstantiality as preserves the  
 "Unity &c." In all This, I say, and in ma-  
 ny Other Passages which I have above cited,  
 p. 344, 442, you speak with a Confused Un-

tainty. Sometimes, as if you would have your Reader think, that the Father and Son were *one and the same individual identical Whole Substance*: Which is making them, not ὁμογένεια, but ταυτόσημοι, μονογένειοι, or ὁμούπότατοι. 'Tis making the Son to be, not ἐκ τῆς σοίς τῷ πατρὶς, (as the Council of Nice determined,) but Himself ἐν σοίᾳ τῷ πατρὶς. 'Tis making God to be μίαν υπότασιν τειπεῖσμαν, which is Eusebius's definition of Sabellianism. 'Tis making the Father and Son to be ἐν τῷ υπονεμένῳ, which in *your own words* "expresses the Sabellian Notion very distinctly." At other times you speak as if you would have your Reader think, that the Father and Son are *Two distinct and distinctly intelligent Substances*, only undivided or inseparably united. Which (supposing them to be of equally Supreme and independent Authority) is manifest Polytheism; *Two Supreme Gods, inseparably united.* 'Tis indeed "preserving the Unity," but of *What?* of mere abstract metaphysical Substance only, not at all of One Living God. See below; on Query XXIX.

p. 383, 384, 385. 3. The Antients, by denying all "Division, Abscission, or Diminution, of the Father's Substance," did not mean to affirm that the Son was the (1) *individual identical Substance of the Father*; but only to assert the absolute Immutability of the Father in all re-

(1) See above, p. 344, 351, 442. Also Eusebii Epist. ad Cæsaræm, apud Socrat. Hist. Eccles. lib. 1. & apud Theod. lib. 1.

spects. And that, as *One Fire lights another*, without any *diminution of itself*; so God (allowing always for the Difference between *Intelligent Agency* and *unintelligent Necessity*) generated the Son from Himself, a *perfect Image of Himself*, by his ineffable incomprehensible Power, without any *Division*, *Abscission*, or *Diminution of his own Substance*, in any manner whatsoever.

4. Nothing can possibly be invented more absurd, more contrary to Scripture, and to the *Generality* of the *Antient Fathers* too, than what you here call “*the STRICT P. 388. sense of the word God, as signifying Substance* ;” Substance, abstract from the consideration of *intelligent living Personal Powers*. ’Tis exactly the same thing, as to say that the word *King STRICTLY* signifies the abstract *Substance* of the Person who governs, and not the *Living Governor himself*.

5. Your Absurdity in imagining the word *P. 378, individual* ” to be capable of *different Sen- 379, 381. ses*, has been shown *above*, p. 307.

6. The unreasonableness of your Charge upon Dr. Clarke, of making the Son “*a P. 380. Creature* ;” has also been shown *above*, p. 301, 339.

7. The Inconsistency of your allowing *P. 386, the Father to be Head and Fountain of 387. All*, and yet that the Son has “*ALL the essential Perfections of the Father in common* ;” as if, being the *Alone Head, origi-*

original Author and Fountain of all, was no essential Perfection : The Inconsistency of This, I say, has likewise been shown above, p. 318, & passim.

P. 388. 8. The “Antients appropriating Worship “to the One True God, and worshipping the “Son notwithstanding;” is nothing to the Purpose of your Argument. Because, in whatever Sense they appropriated Worship to the One True God, they appropriated it to the One God and Father of all ; These Phrases, The One true God, and The One God and Father of all, being Synonymous in All Antiquity.

P. 389. 9. Lastly : “To preserve the Priority of “the Father, and withal the Divinity, the “essential Divinity of the Son;” is no Difficulty. But what your Argument pretends to, is to preserve the Priority of the Father, and withal the Equal Supremacy of the Son in point of Authority and Dominion : Which is a direct contradiction both to Reason, and to the whole Scripture, and to itself.

## Q U E R Y. XXVI.

*Whether the Doctor did not equivocate or prevaricate strangely, in saying, The Generality of Writers before the Council of Nice, were, in the whole, clearly on his side: when it is manifest, they were, in the general, no farther on his side, than the allowing a Subordination amounts to; no farther than our own Church is on his side; while in the main Points of Difference, the Eternity and Consubstantiality, they are clearly against him? That is, they were on his side, so far as we acknowledge him to be right, but no farther.*

*Answ.* DR. Clarke did neither “equivocate” p. 389. nor “prevaricate,” but affirmed a manifest Truth, “in saying, The Generality of Writers before the Council of Nice, were, in the Whole, clearly on his side:” Because they generally agree with him (as is evident from his numerous Citations.) in all the Points laid down in his Propositions. The “Eternity and Consubstantiality,” are neither “the main,” nor at all the “points of difference;” because, in what manner soever those points be determined, his Propositions are all nevertheless equally true. All that the Doctor contends for, is, that the Supremacy

macy of him whom the Apostle stiles the *One God and Father of all, who is Above all*; should uniformly and constantly be so acknowledged, according to the Scriptures, as that *All Worship* should be *to the Glory of God the Father*. The Consequence of which, (as well as the plain Import of the numerous Texts cited to that purpose,) is, that the “*Sub-ordination*” of the Son, “*allowed*” (as you confess) by the Primitive Writers, is not a Subordination merely *nominal*, consisting (according to you) in mere *Position or Order of Words*, which in the Truth of Things is a *Co-ordination*; but that ‘tis a *real Subordination* of the Son to the Father, in point of *Authority and Dominion over the Universe*. This is the *main, the true and only Point*. Which being uniformly, and *consistently* acknowledged; metaphysical Subtilties about Nature and Substance, never mentioned in Scripture, need not occasion any Disputes. All “*equivocating and prevaricating*” in this matter, (if it be commendable to use such Expressions,) lies in making *Subordination* to consist in the mere *Order or placing of Words*; which (however *unvaried* the position and order of the words be,) is in *reality a perfect Co-ordination*.

P. 390. In your *Defense of This Query*, you again  
 392. call Co-eternity and Consubstantiality “*the  
 “Points in Question;*” the “*Main Points;*”  
 the “*leading Positions, on which the rest  
 “hang, and on which the Controversy turns;*”  
 the

the “*very points of Difference between Us* p. 398.  
 “*and the Doctor.*” And yet you have been often told, that These things are not in truth the Points of Controversy at all. The Question between Us is not, whether the Son be generated *Consubstantially*, *ἐκ τῆς σοίας τῇ πατρὶς*, or not ; but whether he be generated *at all*. Nor is the Question at all about *Eternity*, but about *Self-existent and independent Eternity*. In a word, the True and Only Question is, whether, (*Whatever be or be not the metaphysical Substance or Duration of the Son;*) the *Supreme, original, undervived, independent Authority and Dominion*, on which the (1) *Monarchy* of the Universe depends, be not the *Property of the Father Alone*. This is the single *Theological*, the single *Religious Point in Question*.

What you here repeat concerning “*Homogeneous Substance and Inseparability*; — *una summa res, one undivided Substance*,” [which you call] “*One God:*” has been largely and distinctly considered *above*, p. 206, 306, 344, 351, 442, 472.

The eleven fictitious Positions you next p. 393.  
 “*set down*” for Dr. Clarke and Me, “*in which*” (you say) we “*run manifestly counter to the whole Stream of Antiquity*”; are a most *unrighteous Representation*. Because they are most of them very different

(1) *Vetus omnis Christianorum Theologia Deo quidem Patri Monarchiam attribuit, Filio vero & Spiritui Sancto cōxordavat, id est, Administrationem & Dispensationem. Valesii Not. ad Euseb. p. 5, 6: cited by yourself, p. 418.*

from our own *true Positions*, which you might as easily have transcribed.

p. 393. 1. We do not presume to say, “*the Son is NOT consubstantial with God the Father:*” But that, whatever be *supposed* concerning the *Substance* of the *Son*, still the *Supreme Authority and Dominion of the Father over all*, remains untouched. This is the Doctrine of Scripture, and the unanimous Sense of all Primitive Antiquity.

*Ibid.* 2. We take not upon us to assert, that the Son is “*NOT eternal:*” But that, whatever be *supposed* concerning the *Eternity of the Son*, still the *Supreme Authority and Dominion of the Father over all*, remains untouched. This is the Doctrine of Scripture, and the unanimous sense of all Primitive Antiquity.

p. 394. 3. The word, Θεὸς *God*, signifies neither “*Substance*,” nor “*Dominion and Authority*,” but *Him* whose the *Substance*, and whose the *Authority and Dominion* is. Concerning the word, Θεότης *divinity*, See above, p. 219.

*Ibid.* 4. That “*God the Father Only, was the God of Abraham, Isaac and Jacob,*” is a Scripture Proposition. Unless you will say that *the Father of our Lord Jesus Christ, the God of Abraham and of Isaac and of Jacob, the God of our Fathers, who glorified HIS SON JESUS; is not the Father only.*

*Aets 3, 13.* *Ibid.* 5. That “*the Titles of One Only, &c. are exclusive of the Son;*” is also an express Scripture-Proposition. Unless you will be so absurd as to say, that our Lord when he prayed,

prayed, Father; — that they may know Thee the Only True God; and St. Paul when he professed One God, the Father of whom are all things, in express contradistinction from the One Lord, Jesus Christ, by whom are all things; meant both Father and Son.

6. Concerning this Proposition, “that the Son had not distinct Worship paid him ‘till after his Resurrection;” See above, on Query XVII and XVIII. P. 394;

7. We do not say that “Father and Son OUGHT not to be called One God:” But that The One God always in Scripture expressly, and (I think) always in all the Ante-Nicene Writers, DOES in fact signify the Father. See above, p. 83, &c. P. 395;

8. That “the Title of God, in Scripture, in an absolute Construction, always signifies the Father;” has been abundantly demonstrated by Dr. Clarke. Concerning the Ancient Fathers applying “Texts of the Old Testament, in which God is spoken of absolutely, to the Son;” see above, on Query II. Ibid.

9. When St. Paul tells us, There is One God, and One Mediator; and that at the Name of Jesus, every Knee should bow, — and every Tongue should confess that Jesus Christ is Lord, TO the Glory of God the Father: Is he justly chargeable with teaching “that an inferior God may be admitted besides the Supreme, and Worship paid to Both?” If not, then neither are we chargeable with it. Ibid.

p. 395. 10. We do not say “*the Son is not Efficient Cause of the Universe, and of all created Beings:*” But that he is not the *Original Primary Efficient Cause*, for whose *Will and Pleasure*, and by whose *Supreme, Absolute, underived, independent Power and Authority*, all things were brought into Being.

*Ibid.* 11. We do not say, “*the Son Himself is Made or Created:*” But that he was *Begotten of the Father*, as the *Scripture declares; Begotten by the incomprehensible Power and Will of the Father*, as all the *Primitive Writers* unanimously understood it. With what Justice you would have your Reader believe, that we do by consequence, and “*in other words,*” suppose the Son to be *Made*; has been considered above, p. 301, 323, 339.

p. 396. Concerning the “*Subordination*,” which (you say) “*is not at all pertinent*” to the Doctor’s purpose, though I think indeed it is the *Only material point* in question; see above, p. 318. And concerning what you are pleased to call the “*Temporal Generation*” of the Son “*by the Will of the Father*” before the Creation of the World, as distinguished from the *Eternal Generation* of the Son, *independent on any Act of the Father*; see above, p. 277.

What follows, from p. 398 to 421, I pass over, as relating only to the Learned Dr. Whitby, who has Himself written a *Reply*.

## QUERY XXVII.

*Whether the Learned Doctor may not reasonably be supposed to say, the Fathers are on his side, with the same Meaning and Reserve as he pretends our Church-Forms to favour him ; that is, provided he may interpret as he pleases, and make them speak His Sense, however contradictory to their own : And whether the true Reason why he does not care to admit the Testimonies of the Fathers as Proofs, may not be, because they are against him ?*

*Answ.* Whether Dr. Clarke may not reasonably be “*S U P P O S E D*”  
 “*to say,*” &c. And whether the true Reason of his not admitting the Testimonies of the Fathers as Proofs, “*MAY not be,*” &c. are Questions proceeding merely from *Zeal without Knowledge*; and therefore need not any Reply.

However, since you are displeased with the Doctor for not “*admitting the Testimonies of the Fathers as PROOFS,*” but as *Illustrations* only of the *Doctrine of Scripture*; it would have been but *just* in you to declare whether *you yourself* admit “*the Testimonies of the Fathers as PROOFS,*” or as *Illustrations* only of the *Doctrine of Scripture*. As to “*the Fathers*” being “*Against the Doctor;*” I think, He has clearly shown in his

*Scripture Doctrine*; and, I think, I have abundantly shown in the present Treatise; that *all the Fathers of the First Three Centuries* and lower, almost unanimously agree with him in the Full Meaning of *all his Propositions*.  
 P. 424. And whereas you perpetually amuse your Reader with calling “*the Co-eternity and Consubstantiality of the Son, THE Points in question*;” you have been often told, that these Metaphysical Matters are *not at all the Points in question*; Because, *whatever* different Notions men frame to themselves concerning *These Points*, yet, both in the *Reason of things*, and in the *whole Tenour of Scripture*, and in the *unanimous Judgment of all the Primitive Writers* too, That *Supremacy of the Father in point of Authority and Dominion*, on which Alone the *Monarchy* of the Universe depends, and which (I say again) is the *true and Only material point in question*, remains for ever unshaken.

P. 426. You proceed Now to show what *Mistakes* the Doctor has made in his *Citations* from the Fathers, or in his *Deductions* from them. Upon which I cannot but observe in general, how great a *Commendation* it really is of his Performance, that in a Book of near 500 Pages, full of Quotations, so acute a man as Dr. *Waterland* could not find above 20 Passages to cavil at. Whereas I am perswaded I shall make it appear to the impartial Reader, that in *Your Book* of the same Bigness, there is hardly Any One Page, wherein you have  
 not

not made either some Great Misrepresentation or some very inconclusive Deduction.

But to come to the Particulars. You begin with a passage of *Athanasius*, which you complain \* the Doctor has misrepresented. You recite the Passage "so far (you say) as con-  
cerns us;" and yet leave out the Only words, for the sake of which the Doctor was concerned to cite it, viz. [Ὅτε γέν γένεσις λέγεται ὁ Πατὴρ Γεός] the Father is called [in That Text, Mar. 12, 32.] the Only God. This was a plain Concession, as to the Meaning of the Text there mentioned. In what sense the same Author said afterwards [ἔτι δὲ καὶ πρώτης καὶ αὐτὸς] that the Son also was the First as well as the Father; was not the Doctor's business to inquire.

P. 426.

\* Script.  
Doctr.  
p. 3.

Next, you complain of \* the Doctor's rendering another passage of *Athanasius* thus: (1) "The True God, who is most strictly and absolutely such, even the Father of Christ." Since you are here offended at the word, "most;" I will undertake that the Doctor, if That will please you better, shall next time render it thus: "The True God, who is absolutely and strictly such, even the Father of Christ." To show that these words are not a Concession of what the Doctor cited them for; you say, "This is no more than Athanasius WOULD have said of the Son, and

P. 427.

\* Script.  
Doctr. p.  
3. Edit.  
1st. p. 4.  
Edit. 2d.

(1) Τὸν ἀληθινὸν καὶ ὄντως ὄντα θεὸν, τὸν δὲ χριστὸν πατέρα. And again: Τὸν ἔνα καὶ μόνον ἀληθινὸν θεὸν, λέγω δὲ τὸν τοῦ χριστοῦ πατέρα.

“indeed *H A S said.*” What *Athanasius* WOULD indeed have said, if you had indited for him, I will not undertake to answer: But that he “*H A S said*” it, I absolutely deny. For the (1) words which you cite, are very different from what you affirm *be HAS said* in Those words. See also above, p. 36, 37.

p. 428.

\* Script.  
Doctr. p.  
4.

Your next Complaint is, that, in another Passage of the same Author, the \* Doctor chuses to say in his Translation, “far above “all derivative Being,” instead of, “far above “all created Being.” Had you recited the (2) Greek words here, as you ought to have done; it would have appeared, that the Doctor, by rendring the Phrase [γεννητὸν ἐόντα] derivative Being, rather than Begotten Being, which the Greek words properly signifie; far from giving an advantagious Turn by his Translation, did on the contrary take the least Advantage possible therefrom. Concerning another part of the same sentence of *Athanasius*, see above,

p. 324.

P. 429.

\* Script.  
Doctr. p.  
89, Edit.  
1st. p. 78.  
Edit. 2d.

Your Cavil upon the \* Doctor’s Translation of a Passage in *Eusebius*, is most ridiculous as well as unjust. His “Translation” does not “exclude the Son from ANY Pro-“per Efficiency in the Work of Creation;” but from Supreme Self-Authoritative Efficiency. The words in the Original are altogether as

(1) Ο τέτοιο λόγῳ ἀν δει, καὶ ἡ σύνθετο, ἀλλ οἱ καὶ Μενο-γένες θεοί. —— λόγῳ καὶ ἀντρῷ οὐτε θεῶ.

(2) Υπερέκεινα πάσους γεννητῆς ἐόντας ο τοῦ χριστοῦ πατέρ. [Some Copies, for γεννητῆς, have γεννητός.]

strong, as the Doctor's or Any man's Translation can make them. The Father's Efficiency is [τὴν τῶν ἔλαω ποιητικὴν τῇ πατέρος Αὐθετίᾳ] Supreme and Self-authoritative; the Son's is [τὸ ὑπηγεικόν] Ministerial.

Concerning the Passage of Chrysostom, see P. 429, above, p. 462.

The words of *Basil* [ἴσς καὶ τὰυτὶς κατὰ] P. 430. Δύναμιν] which \* the Doctor rendred, "One \* Scrip.  
" and the Same in Power," ought indeed in Doctr. p.  
strictness to be rendred, "Equal and the Same 101, E-  
" with respect to Power." But it makes no dit. 1st. p. 92, E-  
difference at all, as to the Meaning of the dit. 2d.  
*Text* there commented upon. Nor is there  
Any Sense in suggesting, that "the Doctor  
means one thing by Power, and Basil ano-  
ther;" unless you will suppose *Basil* to mean,  
that the Son's Power is co-ordinate to, and not  
derived from the Father. Which if he did  
not, the Quotation was pertinent, to show that  
even *Basil* understood the word "Εν in That  
Text, Job. 10, 30, to mean "Εν κατὰ Δύνα-  
μιν. Which is All He was cited for.

The words of *Irenaeus*, which \* the Doctor P. 430.  
translated thus; "in a divine and glorious man- \* Script.  
ner;" and of which, you say, "the true Ren- Doctr. p.  
dring is, in his Divine and glorious Char- 102, E-  
acter;" are in the Doctor's † Second edition dit. 1st.  
Thus rendred: (1) "The word of God did + P. 94.  
himself, in a divine and glorious manner, [or,

(1) Καὶ ἀυτὸς δὲ ὁ λόγος τοῦ θεοῦ ταῖς μὲν πρὸ Μαῦσεως πα-  
τριδημασι, κατὰ τὸ Σεῖρην καὶ ἐνδοξον, ὡμιλεῖ τοῖς δὲ οἷς τῷ γέ-  
μῳ, &c.

"in his divine and glorious Nature, in his Godlike state and capacity; the words καὶ τὸ Θεῖκὸν καὶ ἐνδοξόν, being the same as, εἰ μορφῇ Θεῷ, in the form of God;] converse with the Patriarchs before Moses, and with those under the Law, &c." Upon This, p. 49<sup>1</sup>, you observe; "He has said as much as could 43<sup>1</sup>. be expected of him:" And yet you are still resolved, not to be satisfied. What you dislike, is, that He understands *Irenaeus* to speak of Christ's appearing as the Representative of the Father; "in the Person of the Father," as (1) *Theophilus* expresses it. Which that it was the Unanimous sense of all the Antient Fathers, the Doctor has largely shown in the place now referred to: And I have abundantly confirmed the same in the present Treatise.

P. 43<sup>1</sup>. Your next Observation is upon \* the Doctor's citing the following Passage of *Justin*:  
 \* Script. Doctr. p. 115, Edit. 1st. (2) "It was not God the Creator of the Universe, which then said to Moses, that He p. 106, Edit. 2d. was the God of Abraham &c." Here you are angry with the Doctor, (I should say, with *Justin*: For you do not pretend to find fault with the Translation:) You are angry with *Justin*: And instead of saying that the Angel who appeared visibly to Moses, was Not God The Creator of the Universe, you wish he

(1) Ἀναλογιζόντων τὸ πρόσωπον τοῦ πατρὸς καὶ κομίς τῶν ὄλεν.  
 Ad Autol. l. 2.

(2) Οὐχ ὁ ποιητὴς τῶν ὄλων ἦσατ Θεὸς ὁ τῷ Μωϋῆ ἵππῳ αὐτὸς ποιεῖ Θεὸν Αβραὰμ &c. *Justin. Dial.* p. 180. Edit. Febr.

had said that he *Was God the Creator of the Universe*, only not “*the Person of the Father*.” Whereas *Justin’s Argument* why the *Father of the Universe* could not be an *Angel* or *visible Messenger*, is notoriously and expressly drawn, not from his *Paternity*, but from his *Supremacy over all*. *Justin* is Here proving to *Trypho* the *Jew*, that besides *The one Supreme God and Maker of all Things*, in the Belief of whom *both Jews and Christians* were agreed, there is *another divine Person*, who *appeared to the Patriarchs and to Moses*; who is called [*καὶ ἄγγελον καὶ Θεὸν ὅμοιον*,] *both an Angel and God*; and who (1) “*Ministed to the Will of the Maker of all Things*, having been (2) Be-“*gotten of the Father by his Will*.” And he argues, that the Person who thus *appeared*, could not be [*ὁ ποιητὴς τῶν ὅλων*] *The Maker of the Universe*, but one who was his *Messenger* and *ministed to his Will*; because (3) no one, who has the least Sense, can be imagined to affirm, that the *Maker and Father of the Universe*, leaving the Super-celestial Mansions, should appear visibly in a little corner of the Earth. If Dr. Clarke could not, upon His Principles, p. 432. have confuted the *Jew*; ’tis plain enough *Justin* never thought of confuting him upon *Yours*. On the contrary he uses the greatest

(1) Τῇ τοῦ ποιητοῦ τῶν ὅλων θελήσει ὑπηρετῶν, —— καὶ τῇ βελῆ ἀντοῦ ὥστεις ὑπηρετήσας. p. 180.

(2) Απὸ τοῦ πατρὸς θελήσει γεγεννᾶσθ. p. 183.

(3) Οὐ τὸν ποιητὴν τῶν ὅλων καὶ πατέρα, καταλιπόντες τὸν ὕπερ οὐρανὸν ἔπεινται, σὺ ὁδίγω γῆς μορίων πεφύσθεις, πᾶς ἐπιστοῦν, καὶ με-χρον νοῦν ἔχων, τολμήσει εἰπεῖν. p. 180.

Caution imaginable, that *Trypho* might not think he was arguing for Another Person's being *The Supreme God*, besides *That Person* in whom they Both believed: Telling him over and over, that *That Divine Person*, whom he was proving to be *the Christ*, was not absolutely [ο ποιητης των ολων] *The Maker of the Universe*, but the *Angel or Messenger of Him*; and, though having at the same time the Title of *God*, yet *ministring in all things to the Will and Commands of The One Supreme Creator*. Nothing can possibly be more evident, than that This is *Justin's true Meaning*: And had you had a Mind to instruct the *unlearned Reader*, you should have laid the whole Passage fairly before him, and not have given him your *own Notion* instead of *Justin's*.

P. 432.  
\* Script. Dottr. p. 116, E-  
dit. 1st. p. 107,  
Edit. 2d. Next, you say, "the \* Doctor does not do  
" Justice to Hilary," in rendering the words  
[Et Dominus & Deus est prædicatus,] is "cal-  
" led Lord and God;" when it "should have  
" been, is declared to be Lord and God." It  
seems, you were here very hard put to it, to  
find Fault.

P. 432,  
\* 433. You proceed to complain grievously against  
Script. Dottr. p. 251, 337, Notice of That Part of a sentence wherein  
Edit. 1st. p. 218, are the words [Per Substantia Communionem]  
304, 305, "By communion of Substance." Which words,  
Edit. 2d. you say, are "the best, and indeed Only  
" Light, to direct the Reader to the true  
" Meaning of what is cited." And whereas  
the

the Doctor in his Translation makes use of the words, [“*in acknowledgment;*”] you bid me <sup>p. 434.</sup> “*mind the words;*” and observe that “*Novatian, in This place, had no Thought of Acknowledgments, nor any thing like it; But was Intent upon quite another thing; explaining and illustrating, as well as he was able, the Union and Communion of Substance in Father and Son.*” Now how groundless and unreasonable All this Charge is, whoever is at the pains to read this whole Chapter of *Novatian*, will be surprized to see. The Chapter is intended to be a Summary of the whole Book; and to show, that though Christ is in *Scripture* declared to be *God*, yet there is still (absolutely speaking) but *One God, even the Father*. Which he proves, from the Supremacy of the *Father*, and the Subordination of the *Son* to him. (1) *God the Father*, he says, *is the Contriver and Maker of all Things, Alone unoriginated, invisible, immense, eternal, the One God, to whose Greatness and Majesty and Power nothing can be compared.* That the *Son, or Word, who [quando ipse voluit, natus est.] was begotten of him by his Will, [minor est] is inferiour to him.* And though *the Son is [Deus procedens ex Deo, Secundam Personam efficiens] God, as being a Second Person derived from God:* [sed non

(1) *Est ergo Deus pater, omnium institutor & creator, Solus originem nesciens, invisibilis, immensus, immortalis, æternus, unus Deus; cuius neq; Magnitudini, neque Majestati, neque Virtuti quicquam non dixerim præferri, sed nec comparari potest.* c. 31.

eripiens illud patri, quod unus est Deus,] yet this binders not the Father from being still (absolutely) The one God. This he proves, from the Son's not being [innatus, invisibilis, incomprehensibilis, & cætera quæcunque sunt Patris,] unoriginate, invisible, incomprehensible, &c. With respect to which Perfections if He and the Father [æquales inventi] had been Equal, [par expressus—meritò duorum Deorum—controversiam suscitasset,] by That Equality he would really have made Two Gods.

According to This Author therefore Polytheism consists, not in more Persons than one being styled God, but in the Equality of those Persons. And that the Son is not in this manner equal to the Father, and so another coordinate God ; he further shows, from (1) his doing nothing of Himself, and from his obeying the Commands and Orders of the Father in all Things. He goes on : (2) Thus whilst he obeys

(1) Filius autem nihil ex arbitrio suo gerit, —— sed imperii paternis omnibus & præceptis obedit, &c. ibid.

(2) Ita dum se Patri in omnibus obtemperantem reddit, quamvis sit & Deus, Unum tamen Deum Patrem de obedientia sua ostendit, ex quo & Originem traxit. —— Cujus sic Divinitas traditur, ut non aut *Dissontiantia* aut *Æqualitate* divinitatis [N. B. The printed Copies have it, *inæqualitate*; but 'tis palpably evident from the fore-cited Passages, that the Author writ either *Æqualitate* or *in Æqualitate divinitatis*,] duos Deos reddidisse videatur. Subjectis enim ei quasi filio omnibus rebus à Patre; dum ipse cum his, quæ illi subjecta sunt, patri suo subjicitur, Patris quidem sui Filius probatur, cæterorum autem & Dominus & Deus esse reperitur. Ex quo, dum —— cuncta sibi subjecta filius accepta resert Patri, totam divinitatis Autoritatem rursus Patri remittit. Unus Deus ostenditur verus & æternus Pater, à quo solo hæc vis divinitatis emissa, etiam [et jam] in filium tradita & directa, rursus [Per Substantie

obeys the Father in all things, though he himself also be God, yet by his Obedience he declares the Father, from whom he receives his Original, to be [absolutely] The One God.— His [the Son's] Divinity is so delivered down to us, as not to make Two Gods either by an Opposition, or by an Equality, of Divinity. For all Things being by the Father made subject unto him as Son, while He himself, with those Things which are made subject to him, is subject to his Father; he is hereby proved to be the Son of the Father, but of all Other Things the Lord and God. Whence the Son, owning that all things are made subject to him by the Father, in acknowledgment returns back to the Father all his divine Authority and Power. Now, do not these words, “accepta refert pa-  
“ tri;” &c, “totam divinitatis Auctoritatem pa-  
“ tri remittit,” (compared with, reciproco mea-  
uu, which are the Only words you let your P. 433.  
Reader see,) evidently express Acknowledg-  
ment; which yet, you say, Novatian had no  
Thought of? From all which, the Author  
concludes upon the whole: *Thus the Father is  
shown to be The One True and Eternal God,  
from whom alone this [vis Divinitatis] divine  
Power being sent forth and communicated to*

*Substantie communionem] ad Patrem revolvitur. Deus quidem  
ostenditur filius, cui divinitas tradita & porrecta conspicitur; &  
tamen nihilominus Unus Deus pater probatur, dum gradatim  
Reciproco Meatu illa maiestas atq; divinitas ad Patrem, qui de-  
derat eam, rursum ab illo ipso filio missa revertitur & reto-  
quetur.— Unum & Solum & Verum Deum Patrem suum, &c.*  
*ibid.*

the Son, returns again to the Father [per Substantiæ Communionem] “*By a Communion of Substance.*” These last are the Words you so much insist on, and which you pretend are p. 433. “*the best and indeed Only Light to direct the Reader to the true meaning of what is cited.*” To which I answer, 1st; They are so far from giving *Any Light* to the whole preceeding Argument, that it is *much clearer* without them: And they come in so obscurely, and without any visible Connexion, without being insisted on in any other Part of the Argument of This Chapter, or so much as mentioned in any Other part of the Whole Book, though the Whole is Professedly writ upon this Very Subject; that (were the Debate concerning any Other Question,) no man would make the least Doubt but that (far from being “*the Only Light to direct the Reader to the true Meaning*” of the Whole,) they crept into the Text out of the Margin, by way of Note from some Modern hand. Much greater Changes than This, have happened in the same Book. Witness the Transposition of Eight entire Chapters. The 15, 16, 17, 18, 19, 20, 21 & 22 Chapters, ought to be placed between ch. 27 & 28; And ch. 23 to 27 inclusive, ought immediately to follow ch. 14. As is most evident from the *connexion of the Sense*, though the Editors have not taken Notice of it. But 2dly. Taking it for granted that the Words are genuine, yet 'tis evident by their being *barely mentioned thus once incidentally*, the

Author

Author did not design to lay Any Stress of his Argument upon them: Whereas, by *your* describing him “*INTENT upon explaining and illustrating, as well as he was able, the Union and Communion of Substance in Father and Son;*” an unprepared Reader could not but be led to think, that the Author’s Whole Book, or at least That whole Chapter, was a Treatise concerning *That metaphysical Point.* 3dly; Supposing the Author *had* drawn Any particular Argument from these words, yet it would have been no more pertinent for the Doctor to have cited them, than to have transcribed the Whole Book. Because it made *no difference at all*, as to the *Truth of the Propositions* He was laying down; whether there *was*, or *was not*, a *Communion of Substance.*

Your next Complaint, is of “*Another Turn by way of Translation.*” The Doctor \* rendered a Passage of Athanasius thus: (1) “*That Jesus Christ, our Lord and God incarnate, is not the Father, nor, as the Sabellians would have it,*” [that same Person who is styled] “*the Only God; this the Holy Scriptures every where testify.*” But, you say, “*the literal and plain Translation; the clear, plain, and easy Meaning, and undoubtedly the True Sense of the Author,*” is This: “*That Jesus Christ is not the Father, nor (in*

P. 434.  
\* Script.  
Doctr. p.  
254, E-  
dit. 1st.  
p. 221,  
Edit. 2d.

(1) Ὡτι ὁ σωματεῖς κύριος οὐ θεὸς ἡμῶν Ἰησὸς χριστὸς οὐ πατὴρ ἐγεννητός, εἰδέ (ὡς ἔκεινος φαῖται) οὐ μάντυς θεὸς, ἀποσταλεὶς μαρτυρεῖσθαι τὸν θεῖον γραφαῖς. Contr. Sabellian.

“ the

"the Sabellian *SENSE*) the only God?" I answer: This is a direct *Corruption* of the Author's words. For the Greek words, *ως ἔχειν φαῖεν*, cannot signify, "in the Sabellian *SENSE of the Expression*," as if there was a *sense* of it *not Sabellian*; but they necessarily signify the *Expression itself* to be *Sabellian*: Nor is the stiling the Son, *ὁ μόνος θεός*, *The ONLY God*, capable of any other sense. I do not find, that even the most zealous Writers of the *Fourth Century*, ever stile any other than the Father, *ὁ μόνος θεός*, *The Only God*.

P. 435.  
\* Script.  
Doctr. p. 254, E-  
dit. 1st.  
p. 222,  
Edit. 2d.

Another Passage \* cited by the Doctor from Athanasius, [viz. "There is (1) but One God, " because one Father," (or, because the Father is but One;) "yet is the Son also God, having such a Sameness as that of a Son to a Father:] This Passage, you say, had the Doctor gone on but a few words farther, [viz. "Not that he is the Father himself, but in Nature united with the Father; two indeed in Number, but one entire Essence;] would have appeared Contradictory to the Purpose for which it was brought." How so? The Purpose for which it was brought, was to show, that in *Antiquity*, as well as in *Scripture*, this phrase, "The One God, or The Only God, always means the Supreme Person of the Father." And does any thing Athanasius has added, here or elsewhere, concern-

Γ (1) Ἐις θεός, ὅτε καὶ ταπεῖρος εἴης θεός ἡ τοῦ οὐρανοῦ ταυτότητα ἐχεῖν, ως οὐρανὸς πρὸς πατέρα.

ing Nature and Essence ; prove that he did not in (1) *This*, and in (2) *Many other Sentences* say that the *One*, and *Only*, and *Only Unbegotten*, and *One Only True God*, was the Father ?

Your next Observation is exactly of the same kind. Athanasius's saying that the *Word* has (3) the *Divinity* of *The Only God*, because he is *Begotten of him* ; is, you tell us, “ *directly Contrary to what the Doctor \* cites the Passage for.* ” That is : Athanasius's saying that *The Only God* is *He of whom the Word is Begotten*, and *from whom he has his Divinity*, is *directly contrary to* saying that *The Only God* is *the Father*, (which is what the Doctor cites the Passage for, in *One place*;) or *contrary to affirming*, [that, *μία ἀγχὺ*] the *One Original* of things, is *the Father* ; (which is what he cites it for in the *Other place*.)

In like manner, what Nazianzen adds concerning “ *Sameness of Movement and Will and Essence*,” does not make it cease to be true, that he *had acknowledged* \* there was (4) *therefore* [*εἰς Θεός*] *One God*, because [*Ἐν Αἴτιον*] *One Cause or Origin of All*.

\* Script:  
Doctr. p.  
255 ε  
317, E-  
dit. 1st.  
p. 222  
ε 285;  
Edit. 2d.

P. 436.  
\* Script:  
Doctr. p.  
256, E-  
dit. 1st.  
p. 223, E-  
dit. 2d.

(1) *Ἐπειδὴς, ὅτι καὶ πατήρ εἰς.*

(2) *Οὐ γένος Μόνος λέγεται ὁ πατήρ Θεός &c. Ἐπειδὴς ὁ πατήρ &c. Τύτης, ἐν ἐπισευτε Μόνον εἶναι Θεόν, —————— ὁ ίδιος &c. Οὐ μόνος λέγενται, —————— Διὸς τύτηο —————— οὔτου εἶναι Μόνον Θεόν, &c. Τὰ εἶναι καὶ μάγνον ἀληθινὸν Θεόν —————— τὸ τῆς χριστοῦ πατέρος. See Script. Doctr. p. 254, Edit. 1st. p. 221, 222, Edit. 2d.*

(3) *Την [Θεοτητα] τοῦ Μήνα Θεοῦ, διὰ τὸ εἰς Ἀυτοῦ πεφυκέναι.*

(4) *Ἐπειδὴς θεός εἰς Ἀιτιον καὶ ιδοῦ καὶ αγία πνεύματος ἀνθρώποις.*

P. 436. In the next place ; “the Learned Doctor,” you say, “by wrong Pointing, and Mistransla-  
 \*Script. ting, \* perverts a Passage of Justin Martyr ;  
 Doctr. p. “The True Sense of” which Passage (you say)  
 323, E- dit. 1st. you “have explained and vindicated else-  
 p. 291, Edit. 2d. “where,” viz. in your Page 131. Upon  
 That occasion, I also offered my explication of  
 the Passage ; To which I refer the Reader :  
 See above, p. 263. How groundless your  
 Charge upon the Doctor is, of “perverting the  
 “Passage,” (though I think it was indeed  
 wrong pointed,) will appear by barely reciting  
 the Passage itself, as you agree it should be  
 pointed. (1) “The Patriarchs (says Justin)  
 “did not see the Father and ineffable Lord of  
 “all things absolutely, even of Christ himself ;  
 “but [they saw only] Him, who by the Will  
 “of the Father is both God, as being his Son ;  
 “and is also his Messenger, as ministering to  
 “his Will.”

P. 437. Your Observation upon the First Passage of  
 \*Script. Irenæus, cited \* by the Doctor; is a mere  
 Doctr. p. empty Desire of Cavilling.  
 325, Edit.

1st. p. 293, But upon the Next Passage † cited by the  
 Edit. 2d. Doctor from (2) Irenæus, your Observation  
 + Script. Doctr. p.

325, Edit. (1) Οὐ τὸν πατέρα καὶ ἄρρενον κύρον τῶν πάντων αἰπλῶς, οὐ ἀυτοῦ  
 1st. p. 294, τοῦ χριστοῦ, ἀλλ᾽ ἐκεῖνον τὸν κατὰ βελὺν τὴν ἐκείνης καὶ θεὸν ὄντα, οὐν  
 Edit. 2d. ἀυτοῦ, [or, καὶ θεὸν, ὄντα οὐν ἀυτοῦ,] καὶ ἀγγελος εἰς τὸ ὑπῆρχεν  
 τῷ γνώμῃ ἀυτοῦ.

(2) Ο γεννητὸς καὶ πεπλασμένος ἀνθρωπός κατ' εἰκόνα καὶ ὅμοιό-  
 σι τὸ ἀγεννήτῳ γίνεται θεός. Τὸ μὲν πατέρος εὐδοκεῖντος καὶ κελευοντος, Τὸ  
 οὐν πράσσοντος καὶ δημιουργούντος, Τὸ ἡ πνεύματος τρέφοντος καὶ  
 αὐξοντος. See a parallel Place of Basil, cited by Dr. Clarke,  
 Script. Doctr. p. 328, Edit. 1st. p. 296, Edit. 2d.

is indeed thus far right, that the Doctor by <sup>P. 438, &c.</sup> some "Oversight, read τὸς μὲν θεός, instead of τὸς μὲν πατέρος." Twas candid in you to call it an Oversight ; and I doubt not but he will thank you for giving him Notice to correct it. But you yourself, in commenting upon the whole Passage, have greatly perverted the True sense of it. The Words are : "Man who was Begotten," [in the sense that Adam is styled the Son of God, Luke 3, 38 ;] "and formed" [out of the Dust of the Earth ;] "was made after the Image and Likeness of the Unbegotten God : By the good Pleasure and Command of the Father, by the Action and Operation of the Son, by the Increase and Nourishment of the Spirit." Now in these words you, first, contend that the Phrase ἀγέννητος θεός, the Unbegotten God, signifies, not the Father, but the "Three Persons." And in order thereto ; in what you call "the Literal translation of the Greek," you render ἀγέννητος, not unbegotten, but "un-created;" and explain it afterwards by "eternal" and "unmade." But the word ἀγέννητος signifies a great deal more, than either eternal, unmade, or uncreated. It signifies, not only eternal, but self-existently eternal : It excludes, not only being made or created, but also being begotten or proceeding or being derived from Any Other, in Any manner whatsoever. For which reason, neither *Irenaeus* (though you affirm erroneously, that "he asserts the Son to be ἀγέννητος,") nor Any other Antient Writer ever in all their

Writings give the Title ἀγέννητος to Any Other than the Father only. Consider the words of (1) Basil : “But the Title of ἀγέννητος” (says he, speaking expressly of the Person of the Father, as distinguished from the Son and Spirit,) “this Title of Unbegotten” [or Unoriginated,] “no man can be so absurd as to presume to give to Any Other, than to the Supreme God.” For (2) “we know but One Unbegotten, and One Original of all things; even the Father of our Lord Jesus Christ.” And Alexander of Alexandria : (3) “Not (says he) as if the Word was Unoriginate; For Nothing is Unoriginate, but the Father.—(4) Let no man imagine, that the phrase, Always was, leads to any such Notion as if the Son was [ἀγέννητος] Unoriginate.—We must reserve to the Unbegotten Father, this his peculiar Dignity: —As our Saviour himself declares, My Father is greater than I.” In the Next place, by translating (in the Passage of Irenaeus we are now speaking of,) the words εὐδοκεῖντος καὶ κελεύοντος, “designing and giving out Orders;” you greatly impose upon

P. 438.

(1) Αγέννητον ἦ, ἔδεις ἔταις ἔχω πάντελῶς; ἐπ τοῦ φρεσεῖν, ὡς τολμῆσαι ἔτερος πλὴν τοῦ θεοῦ τῶν ὅλων προσαγορεῦσας ἀλλὰ μην γένεσις &c. Contr. Eunom. lib. 3.

(2) Εντοῦ δὲ ὁ οἰδεμένος Αγέννητον, καὶ μάλιστα τὸν πάνταν Ἀρχήν, τὸ πάτερα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. Epist. 78.

(3) Οὐκ ὅτι Αγέννητος ἐντοῦ, ἐν δὲ Αγέννητον ὁ πατής. Epist. ad Alex. apud Theodorit. lib. 1. cap. 4.

(4) Μητις τὸ Λεῖτον αὐτούσιον Αγέννητος λαμβανέτω. — Οὐκοῦν τῷ μὲν Αγέννητῳ πατεῖται εἰκεῖον ἀξίωμα φυλακτέον. — τῷ δὲ Αγέννητον τὸ πατεῖται μόνον ιδώματα παρεῖναι δοξάζοντες, ὅτε δη καὶ αὐτοῦ φασκούσι τὸ Σωτῆρόν, ὁ πατής μεταξὺ μηδέπατερ εἴνει. Ibid.

your

your Reader. For the term, ἐύδοξεῖται, has nothing in it of the idea of "Designing;" but 'tis a word expressive of Authority. Τὸ μὲν πατέρος ἐύδοξεῖται καὶ καλεῖται, is, By the Father's Good Pleasure and Command.

You proceed to a Passage of *Basil*, which the Doctor thus \* translated: (1) "We affirm, " that according to the Natural Order of " Causes and Effects, the Father must have the " pre-eminence before the Son." Here you are angry at Two particulars: First, at the Doctor's using the Terms "Causes and Effects," whereas you would say, "emanative Causes and Things issuing from them?" And Secondly, at his using the phrase, " pre-eminence" of the Father; whereas you would say, "priority in Order." And the Reason of your Displeasure, is, because *Basil* adds; (2) "but as to any difference in Nature, or Priority in Time, we allow no such thing." Now, I beseech you, observe. The Point the Doctor was to prove, was This: that, whatever was supposed concerning the Son's metaphysical Substance, or Essence; whatever was supposed concerning Difference or no difference in Nature; whatever was supposed concerning Priority or no Priority in Time; still *Basil* himself acknowledged, that the Father and Son stood in the relation to each other, of "Cause and Effect;"

(1) Ἡμεῖς δὲ, κατὰ μὲν τὴν τῶν ἀριθμῶν ὁρίσεις τὰ ἐξ ἀυτῶν γένη, προτεραιότητα τοῦ ὕου τὸν πατέρα φανεῖν. *Contra Eunom. I.*

(2) Καὶ δὲ τὴν τῆς φύσεως διαφοράν, ἔχεται, εἴτε κατὰ τὸν τοῦ χρόνου ἵπτονται. *ibid.*

P. 440.  
\* Script.  
Doctr. p.  
308, E-  
dit. 1st.  
p. 276,  
Edit. 2d.

and that, in This respect, the Father had, not merely a Priority in Order, but a real *pre-eminence* in Authority and Dignity. And does not Basil acknowledge This ? For First ; As to the Terms, “Cause and Effect :” That These, (notwithstanding the Confusion arising from the Similitude of “Fire and Light “Streaming from it,” being used sometimes with, and sometimes without allowing for the difference between intelligent Agency and unintelligent Necessity :) That These Terms, I say, of “Cause and Effect,” are the proper Rendring of τῶν αἰτίων and τὰς ἐξ αὐτῶν in the present Passage ; appears from the other parallel Passages cited by the Doctor ; where (1) Basil says, “We know but One Unbegotten, “and One Original of all things, even the “Father of our Lord Jesus Christ.” And : (2) “The word, Father, what else does it “signify, but the Cause and Original of That “which is Begotten of him?” And : (3) “There is a Power Underived and Unoriginated, which is the Cause of That which “causeth all things ; For from the Father is “the Son, by whom are all things.” And Constantine the Great : (4) “The Father is

(1) Ἐγα γὰρ οἱδαμεν ἀγέννητον, καὶ μίαν τὴν πάντων ἀρχὴν, τὸ  
πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. Epist. 78.

(2) Τὸ δὲ πατήρ τι ἄλλο σημαίνει, οὐδὲ τὸ Ἀιτία εἶναι καὶ ἀρχὴ  
τοῦ ἐξ αὐτοῦ γεννηθέντος; contr. Eunom. I.

(3) Άλλά τις ἐσὶ δύναμις ἀγέννητως καὶ ἀνάρχως ὑφεστα. ήτις  
ἐστιν Ἀιτία τῆς απάντων τῶν ἔνταν αἰτίας· εἰν γὰρ τοῦ πατρὸς ὁ θεός,  
οὗτος τὰ πάντα. Ad. Greg. Nyss. Epist. 43.

(4) Ἀιτία μὲν οὐδοῦ, οὐ πατήρ αἰτιατος δέ, οὐ οὐδος. Orat. ad Sancto-  
rum cœcum, apud Euseb.

"the Cause of the Son, and the Son is Caus-  
ed by him." Secondly; That the word  
"pre-eminence" [in Authority and Dignity,] and not mere *priority in Order*, is the true Rendring of πρεστεράχθαι in the Passage before us, appears from other Parallel places cited by the Doctor; where the same (1) Basil says, that the Father has "a peculiar eminent Character of the manner of his Subsistence; and that (2) "the Son is Second to the Father, both in Order, because he is from him; and in Dignity, because the Father is the Original and Cause of the Son's Being, and the Son is the Way and the Conductor by and through whom men are brought to God even the Father." Did Basil, by saying here that the Son is Second *both* in Order and Dignity, mean that he was Second in Order only, and not in Dignity?

The Last Passage you find fault with in the \* Doctor, is another Citation out of Basil. Upon which you have nothing but mere Quibble.

Thus have I gone through your *Criticisms* upon the Doctor's Book. In which kind, the Fewness and Meanness of your Observations cannot but, to an Understanding Reader, appear a very strong Attestation to the *Truth of*

P. 441.

\* Script.  
Doctr. p.  
317, E-  
dit. 1st. p.  
285, E-  
dit. 2d.

(1) Ἐξαίρετόν τι γνάρισμα τῆς ἐκυτοῦ ψωστέσεως. Ad Greg. Nyssen. Epist. 43.

(2) Υἱὸς Τάξεις μὲν δεύτερος τοῦ πατρὸς, ὅτι ἀπ' ἔκεινος καὶ Αἰγαίματι, ὅτι ἄρχην καὶ Αὐτίος τοῦ εἶναι ἀετῶν ὁ πατήρ, καὶ ὅτι δι' ἀετοῦ ἡ πρόοδος καὶ προσαγωγὴ πρὸς τὸν θεόν καὶ πατέρα. contr. Eunom. lib. 3.

*his Argument, and to the Goodness of his Performance.*

P. 442, — 446. Your next Five or Six Pages are a *disingenuous* Insinuation to your Reader, as if *All* the Doctor's Citations from the Fathers *in general*, were not pretended by him to be any thing more than so many *Concessions in particular*, from Writers who were *Adversaries* in the *Whole*. Whereas, on the contrary, this is true only of some *very few* *Later* Writers, of the Fourth and following Centuries: *Much the greater part* of the Authors he cites, (I think, *All* of the three First Centuries,) *professedly* and *constantly* (excepting some few obscurities and oratorical seeming inconsistencies) agreeing with him in the *Full Sense* of All his Propositions. For which reason you have very judiciously written a large Book against him, without so much as attempting to show that his Main Doctrine is erroneous, or that it has been contradicted by the Primitive Fathers. The Point, the Single Point in question, is, *The real Supreme Authority and Dominion of the Father over all*; in which alone consists the *Monarchy* of the *Universe*. This you are continually indeavouring to melt away, into a mere empty *Priority in Order or Collocation of Words*. For which Notion of Yours, you have neither *Reason*, nor *Scripture*, nor Any *Primitive Antiquity to alledge*. From the True Point therefore you constantly divert the Eyes of your Reader, by amusing him with *difficult metaphysical Speculations* concerning *Substance*

*stance and Duration,* which have really no relation to the point in question.

You add: According to the Doctor's "Me- P. 445,  
" thod of citing Authors, a Romanist might  
" undertake to defend some of the Romish  
" Tenets. It would be easy for him to make  
" a numerous collection of Testimonies from  
" the Fathers,—and declare he did not cite  
" places out of these Authors so much to show  
" what was the opinion of the Writers them-  
" selves, as &c." This is again leading your Reader into the same Deceit, by applying to All the Citations out of All the Fathers, what the Doctor (in the most express words possible) limited to the Citations only out of a very few later Writers. And you did well also here not to mention at all the Texts of Scripture, which Alone are cited as PROOFS.

But now, upon your own Method, the Argument you here hint at, falls indeed with irresistible Weight. The Romanists lay down, as you do, that the best and only right Way of knowing the Sense of Scripture, is, by having Recourse to Tradition and the Sense of the Catholick Fathers. And then they take care to call Those Fathers only Catholick, who (they think) agree with Them; and to call That Doctrine only Catholick, which Their own Church has been in Possession of for so many Centuries upwards. And then they argue, that it cannot easily be supposed, that That Doctrine should be erroneous, which has been attested to by so many Councils, and

so many Learned Writers for so many hundreds of Years : And that 'tis probable, each following Age faithfully preserved the Doctrine of the preceeding : And so, in the way that you take, they carry their Errors up to the Scriptures themselves. See Dr. Clarke's Letter to Dr. Wells, p, 51, 52.

What follows, from p. 446 to 450, is all mere Calumny : As if the Doctor "expressed but "Part of his Sentiments ; formed his Propo- "sitions, for the most part, in general or am- "biguous Terms ;" and "slipt his Conclusion "into the Place" of Premisses, with which it has "no Connexion." How so? Why, The Doctor's own Propositions, it seems, (that is, his own Conclusions,) are not his Conclu-  
p. 447. sions : But "the Conclusion which the Doctor WAS TO DRAW out of the Premis- "ses, and shew to be Just and True," was the "denying the Son's Consubstantiality and Co- "eternity." But why, I beseech you, "the "Conclusion which he WAS TO DRAW?" The Conclusion he intended to draw, the Conclusion he professed to draw, the Conclusion he has drawn in the clearest words and without Any Ambiguity, and which he has unanswerably shown to follow necessarily from his Premisses, is This : that, whatever metaphysical Notions, relating to Substance and Duration, be or be not receiv'd ; still the Supreme Authority and Dominion of the Father over all, in which alone consists the Monarchy of the Universe ; is clearly asserted, in numerous Texts of Scripture ; is earnestly con- tended

tended for by All the Primitive Fathers, as the Great Foundation of Religion, the Prime Article of All their Creeds; and is generally conceded, even by Later and less conscient Fathers. This conclusion, which is the Sum of the Doctor's Propositions, you could not confute: And therefore, instead of it, you continually amuse your Reader with a Dust about metaphysical Conclusions, which, you would perswade him, the Doctor "W A S  
" T O D R A W."

You conclude this Head with observing, that "Rev. i, 8, is one of the Doctor's Texts, which he interprets of the Father; and insists much upon it, that the Antients applied the Title of πατοχεῖτως, the Almighty, to the Father only. And yet nothing more certain, than that That very Text was understood by the Ante-Nicene Writers, in general, of God the Son.—And they readily allowed, in Consequence of That Text, that the Son was ὁ πατοχεῖτως, the Almighty, as well as the Father. See Tertullian (contr. Prax. c. 17.) Hippolytus (contr. Noet. c. 6, p. 10.) and probably Origen (Aegy. l. 1, c. 2,) agreeing in This." And elsewhere you cite, to the same purpose, "Clemens, Justin, and Eusebius." I answer.

1. As to the Text itself; [I am Alpha and Omega, the Beginning and the End, saith the Lord, which is and which was and which is to come, the Almighty, ὁ πατοχεῖτως:] Two

P. 451.  
And Sermons, p.  
227—  
230.

P. 69,  
and 258.  
And Sermons, p.  
230.

Two Reasons the Doctor gives, for understanding it of the Father.

One is; that the same Title, [*He which is and which was and which is to come,*] is, in the 4<sup>th</sup> verse of the same chapter, used expressly as the *distinguishing character* of the *Person of the Father*; the *Son* being, in That passage, mentioned at the same time, under another character. "This," you reply, "is taking for granted the thing in Question?" The Doctor "might as well argue, that the words *Alpha and Omega, the Beginning and the End,* are used as the distinguishing character of the person of the Father, and therefore that That Character cannot be applied to Christ;" which yet it elsewhere certainly is. Now in This, you quite mistake the Force of the Argument. When any Character indeed is in One Text indisputably given to the *Father*, and in another text indisputably given to the *Son*; then from That character alone, in any controverted Text, it cannot indeed be argued whether the *Father* be there spoken of, or the *Son*. But when any Character is in One Text distinctly and indisputably given to the *Father*, and in No text distinctly and indisputably given to the *Son*; (which is the present Case;) then from That character, in any controverted Text, it may justly be argued that the *Father* is the person there spoken of. Thus, because God our Saviour who saved us—through Jesus Christ our Saviour, Tit. 3; 4, 6, signifies distinctly and indisputably the *Father*; and the same Character, God our Saviour,

our, in No Text denotes distinctly and indisputably the Son: therefore in All the Texts where That Character is used, 'tis rightly argued from That Character, that the Father is the person there spoken of.

The Other Reason alledged by the Doctor, for understanding this Text, (Rev. 1, 8,) of the Father; is, that This Title, ὁ πατρογάτως, *The Almighty*, is in Scripture Always, in all the Antient Creeds Always; and in all the Primitive Fathers (when used in an absolute construction, as in the present Text,) Always applied to the Father only. Concerning the Scripture, and the Antient Creeds, you have nothing pertinent to offer. Wherefore,

2dly. As to the Primitive Fathers; The Doctor, from Bishop Pearson's general Observation on this point, and from (1) particular remarkable Passages of the Fathers, collect-

(1) Such as That of Irenaeus: ἕντες πατρογάτορα, καὶ ἕντες μονογενῆ. "One God Supreme over all, and One only-begotten." And Justin: Τὸν δίκαιον, — καὶ τὸ πένθυμα ὑπὲν πατρογάτορα καὶ ποιητὴν τῶν ὅλων θεὸν. "The Just one; and the Supreme God over All, and Maker of the Universe, who sent him." And Clemens: ὅτι θεὸς καὶ πατὴρ εἰς καὶ μόνος ὁ πατρογάτορ. "Our Lord taught, that God the Father Only and Alone is Supreme over all." To which may be added, the same Clemens: ἀπενταύ τῶν ἀγαδῶν, Θεόνπατι τοῦ πατρογάτορος πατήρ, ἀτινος ὁ ὑπὸ καθίσαται. "The Son is appointed ed the Author of all good things, by the Will of the Almighty Father: Strom. 7. And Novatian: Per quem facta sunt omnia, & sine quo factum est nihil; qui obedierit semper Patri, & obediatur; semper habentem rerum omnium potestatem, sed quā traditam, sed quā concessam, sed quā a Patre proprio sibi indultam. "By whom all things were made, and without whom Nothing was made: Who always did, and does obey his Father: Having always Power over All things, but a Power delivered, a Power given, a Power granted to him from his Father. Ch. 21.

ed,

ed, that in Their language, the word παντο-  
χεῖτως, (he should have said, ὁ παντοχεῖτως,  
*the Almighty*, in an absolute Construction, as  
in the Text before us;) is Always applied to  
the Father only. That it generally is so, and

P. 451. that “*the Father was Ordinarily or Empha-*  
*tically styled ὁ παντοχεῖτως,*” you allow to be  
true. But for applying the same character

P. 69, Sometimes to the Son, you cite *Justin, Cle-*  
<sup>258, 451.</sup> *mens, and Eusebius.* And for applying *This*  
*And ser-*  
*mons, p. very Text to the Son, you cite (of the Ante-*  
<sup>227—230.</sup> *Nicene Writers)* “*Tertullian, Hippolytus, and*  
“ *probably Origen.*”

Concerning Origen, the reason (I suppose)  
why you say only, “*probably,*” is because  
you know the Book you here cite, is *profes-*  
*sedly corrupted by the Latin Translator.* See  
*above, p. 330.*

Tertullian does not suppose this Text to  
be (as you pretend) spoken of the Son: But  
only contends (1) that *These, and All Other*  
*Names or Titles of the Father, may be ap-*

(1) *Dicente ipso Domino, Ego veni in Patris mei Nomine.*  
—— *Condicente etiam Scriptura, Benedictus qui venit in*  
*Nomine Domini, utique filius in Patris Nomine. Sed & Nomina*  
*PATRIS, (Deus Omnipotens, Altissimus, Dominus Virtutum,*  
*Qui est,) quatenus ita Scripturæ docent, hæc dicimus & in*  
*filium competitse, & in His filium venisse.* — *Cum ergo le-*  
*gis Deum Omnipotentem, & Altissimum, & Deum Virtutum,*  
—— *& Qui est; vide nè per hæc filius etiam demonstretur*  
*SUO jure Deus Omnipotens, QUA sermo Dei Omnipotentis,*  
*quæque omnium ACCEPIT potestatem: Altissimus, QUA*  
*dexteræ Dei EXAL TATUS;* — *Dominus Virtutum,*  
*quia omnia Subjecta sunt illi à Patre;* — *item, Qui est,*  
*quoniam multi filii dicuntur, & non sunt.* — *Interim hic*  
*mili promotum sit responsum adversus id quod & de Apoca-*  
*lypsi &c. Contr. Prax. c. 17.*

plied

plied to the Son, as coming in his Father's Name. Thus, he says, *the Son is, [SUO iure; not, "in his own Right," as \* you frequently cite and understand this place, in direct contradiction to the Author's Meaning ; but,] the Son is, in a Sense Proper to Him, [upon a Ground peculiar to Himself,]* God Almighty, *AS being The Word of God Almighty, and AS having RECEIVED Power over all things. And He is The most High, AS being EXALTED by the right hand of God. And He is Lord of Hosts, AS having all things Put under him by his Father. And he is, He which Is ; because many are Called Sons, and Are not. And This Reasoning He expressly applies to the Text we are now upon.* But (1) otherwise to say [ipse Deus, Dominus omnipotens, Iesus Christus,] that Jesus Christ is Himself the Lord God Almighty, is (he tells you) the opinion of his Adversaries, and which he is writing against. Have you not here much Pardon to ask of your Reader?

Hippolytus, a spurious or interpolated Author, does indeed (erroneously) apply the Text before us to the Son ; but in such a manner, as is directly contrary to the Notion you are contending for. “ John, says (2) he, well styles Christ

(1) Ipse Deus, Dominus Omnipotens, Iesus Christus prædicatur. c. 2.

(2) Καλῶς ἔπειν [Ιωάννης] παντοκράτορα χριστὸν. Τοῦτο γὰρ εἶπεν, ὅτερ καὶ ἀντών μαρτυροῦσε ὁ χριστός. Μαρτυρῶν γὰρ χριστὸς ἐφη, Πάντα μη παραδέδοι παρεῖ τοῦ πατρὸς, καὶ πάντας κρατεῖ παντοκράτορα παρεῖ πατρὸς κατεστάθη χριστός. Contra Noët. §. 6, p. 10.

## Concerning the Sense

“ Almighty: F O R, This is affirming the same thing that Christ Himself also testifies, when he says, ALL things are Given me from the Father: And he ruleth over all, being Constituted Almighty [or Ruler overall] by the Father.” Immediately after which; (answerable to the words, πάντας κεχει, “ Christ ruleth over All;”) he adds, ἀντεῖς [reigns] ὁ πατὴς, “ and the Father over Him.” And These are All the “ Ante-Nicene

P. 451. “ Writers in general,” who (you say) “ understand this Text of God the Son.”

P. 451. Three other Ante-nicene Writers you And Sermons, p. 227-230. cite, as “ allowing that the Son was ὁ πατῶντας, viz. τονγέτως, The Almighty, as well as the Father?” viz. Justin, Clemens, and Eusebius.

Justin does not at all stile him ὁ πατῶντας, The Almighty; but only, “ The Lord of Hosts,” who is the King of Glory, Ps. 24, 10, “ by the (1) WILL of the Father who Gave him this Power.” See above, p. 266.

P. 69, 258. Clemens, in the Passages you refer to, does And Sermons, p. 230. indeed stile the Son πατῶντας; but never in the Sense, for which you cite him. In the first passage you refer to, he styles him (2) “ The Almighty God-the-Word;” The Meaning of which he very distinctly ex-

(1) Οὐκοῦν κύριος δυνάμεως, διὰ τὸ Θελημα τοῦ δέντος ἀντεῖ πατέος.

(2) Τὸν πατερόπορον Γεὸν λόγον.

plain;

plains, by saying that He (1) is “irresistible, “as being Lord of All; most certainly ir-“ resistible, because Ministering to the Will of “the Good and Supreme Father over all.” In the next passage, he stiles him (2) “The “Almighty’s Will;” which is not calling the Son, but the Father, πατρικέτως: And so in another place he calls him (3) “The Good “Pleasure of the Good Father.” In the (4) Other places you refer to, ‘tis not the Son, but the Father expressly, as distinguished from the Son, that is stiled πατρικέτως.

Eusebius, in the Passage (5) of his *Demonstratio* you refer to, stiles also the Son πα-  
τρικέτως; but at the same time clearly dis-  
tinguishes him as Sent, and as being Sub-  
ject to Him that did Send him. So that  
the Sense of This Passage is the Very same  
as That of Hippolytus above-cited; except  
that it refers not to the same particular  
Text. But the Notion of Eusebius in this  
matter, is notoriously known. See above,  
p. 150 &c.

P. 451,  
Edit. 3d.  
And Se-  
mons p.  
230.

The Other Passages you refer to of Eu-  
sebius (in his Comment on the *Psalms* and

(1) Οὐδὲ οὐτέ τι καλοῦσθαι ποτέ ἐν ὁ πάτερν κύριος, καὶ μά-  
λιστα ἔχετεπετῶν τῷ τοῦ ἀγαῖος καὶ πατροκέφατος διέκυματι πα-  
τέρος.

(2) Θέλημα πατροκέφατον.

(3) Αγαῖος πατέρος ἀγαῖον Θέλημα.

(4) Θεού πατροκέφατος — καὶ τοῦ Μαρογενῆς ταῦτα διετός αυτοῖς. —

Η διετὸς φύσις ἡ τῷ Μάρω Πατροκέφατος προσεχεστίτη. — Ταῦτα πάταχ  
ὑποτέτακτα εργατικά ἀγγελοῦ τε καὶ δεῖπνον, τῷ λόγῳ τῷ ταῦτην, τῷ  
ἀγαῖον δικασματικὸν πατέρεν γενέσθαι δίκη τὸν πατέρα καὶ χ.

(5) *Demonst. Evangel. lib. 5. c. 16.*

on *Isaiah*,) say only that *That κύριος σαβα-*  
*ων, That Lord of Hosts*, who appeared vi-  
 sibly; was the *Son*. Which is what All Anti-  
 quity unanimously agrees in.

p. 455. What you add after This, concerning “ a  
 “ Cloud of Witnesses, a numerous Company  
 “ of Primitive Saints and Martyrs, confirm-  
 “ ing” your Interpretation of Scripture ;  
 may, I think, be retorted upon you with  
 the greatest Justice, and with the most  
 irresistible Force. In That which is the  
 True, and indeed the Only material point in  
 Question ; the Supremacy of the Father over  
 All, in real Authority and Dominion, in  
 which Alone consists the Monarchy of the  
 Universe ; in This, All Primitive Anti-  
 quity is uniformly and unanimously against  
 you.

## QUERY XXVIII:

Whether it be at all probable, that the primitive Church should mistake in so material a Point as this is; or that the whole Stream of Christian Writers should mistake in telling us what the Sense of the Church was; And whether such a Cloud of Witnesses can be set aside, without weakening the only Proof we have of the Canon of Scripture, and the Integrity of the sacred Text?

*Ans*w. WHETHER the Antient Writers of the Church, were better skill'd in metaphysical Speculations, than We at this day; and whether Determinations of Fathers and Councils are a proper and probable Method of discovering the Truth in matters of controversy; are Questions which there is no occasion here to enter upon: Because Passages of the Primitive Writers in favour of All that Dr. Clarke has asserted, are innumerable More, and more pregnant, than can be alledged against any thing he has asserted. And therefore I think the Doctor has the justest Right to demand of You, "Whether it be at all probable, that the Primitive Church should mistake in so material a Point as This is; or that the Whole Stream of Christian Writers should mistake in telling us what the Sense

## Concerning the Sense

“ Sense of the Church was ; And whether such “ a Cloud of Witnesses can be set aside,” as do unanimously, uniformly, constantly, and invariably, (in the midst of all variety of metaphysical Speculations,) assert the Real Supremacy of the Father’s Dominion over All, and do always thereupon ultimately found the Unity of God. But, supposing the Greater Number of Antient Writers had mistaken in This or Any other Point, yet it would not at all “ weaken the only Proof we have of the Canon of Scripture, and the Integrity of the Sacred Text :” Because Testimony is the Proper and Only Evidence of a Matter of Fact, as that such and such Books were written by the Authors whose Names they bear : But even “ whole Streams of Writers,” in matters of Controversy, representing Other mens opinions, otherwise than in the Words of the persons themselves, are No manner of Evidence at all. Should any man (for instance,) without reading Dr. Clarke’s Books, judge from the Accounts which You and Other such Writers have given, what the Doctor’s Assertions were ; he would never have any manner of Notion, wherein the True Stress of the present Controversy lies.

P. 456.

In your Defense of this Query, you tell me again, you are “ content to put the Matter ” in Dispute, “ upon This Issue ;” viz. “ to let it be decided from ” the primitive Church’s “ Professions in Baptism, Creeds, Doxologies, “ Hymns,

"*Hymns, which were*" their "*publick Forms* ;  
 "and from *publick Censures pass'd upon Heretics* ;" and from "*collateral Proofs, such as the declared Sentiments of eminent Church-Writers, the Interpretations of Creeds left us by those that recite them, such as those of Irenæus, Tertullian, and Others; and Ecclesiastical History, &c.*" I answer : Though the Question must finally be determined by the Authority of *Scripture* only ; yet, I think, I have in the foregoing Sheets very largely shown, *over and above*, that in the Primitive Church of the Three first Ages at least, no *Profession at Baptism*, no *ancient Creed*, not even the *Nicene Creed* itself ; no *Doxology, Hymn, or publick Censures pass'd upon Heretics* ; no *Sentiments of any one eminent Church-Writer*, no *Interpretations of Creeds*, no *Ecclesiastical History* ; afford Any ground or example to deny the *Real Supremacy of the Father Alone over all, in point of Dominion and Authority*. On which alone depends the *Monarchy of the Universe* ; and which (whatever becomes of *metaphysical Subtilties*,) is the *True and Only Theological Question between us*.

You add : It is "*very unlikely that the Apo-*  
 "stolick Churches should not know the Mind of  
 "the Apostles, or should suddenly vary from it  
 "in any Matter of Moment.—Upon This, we  
 "believe the concurring Judgement of Anti-  
 "quity to be, though not infallible, yet the sa-  
 "fest Comment upon Scripture ;— and to be

P. 459. "of great Moment and Importance towards fixing the Sense of Scripture." How entirely void of foundation This your Pretence to Antiquity, as well as to Scripture, is ; has been distinctly shewn in This whole Book. And moreover, how exactly the Argument you are here aiming at, fits the Mouth of a Romanist ; see above, p. 503.

### Q U E R Y. XXIX.

Whether private Reasoning, in a Matter above our Comprehension, be a safer Rule to go by, than the general Sense and Judgment of the primitive Church, in the first 300 Years ; or, supposing it doubtful what the Sense of the Church was within that Time, whether what was determined by a Council of 300 Bishops soon after, with the greatest Care and Deliberation, and has satisfyed Men of the greatest Sense, Piety, and Learning, all over the Christian World, for 1400 Years since, may not satisfie wise and good Men now ?

P. 460. Answ. THE Matter in question, is not a thing "above our Comprehension," a metaphysical Speculation, as you constantly misrepresent the State of the case. But the True Question, is This only : Whether it were not better to rest satisfied with what the Scripture has Expressly and Confessedly declared and

and commanded, than to build any *Doctrines* or *Practices*, wherein the *Worship* of God is immediately concerned, upon *metaphysical Speculations* not mentioned in *Scripture*, and upon *controverted Consequences* which depend upon the Truth or Error of fallible Men's *Philosophical Notions*. As to "the general Sense and Judgment of the Primitive Church in the first 300 Years," and "what was determined by a Council of 300 Bishops soon after;" 'tis very evident, (without entring into the Question, how far Determinations of Fathers and (1) Councils are a proper and probable Method of discovering the Truth in Matters of Controversy;) 'tis very evident, I say, to any one who has studied these Points, that (as I before observed) the Passages of the Primitive Writers in favour of all that Dr. Clarke has asserted, are innumerable more, and more pregnant, than can be alledged against any thing he has asserted. Nor did the Council of Nice itself (though that's no Part of the true Question concerning a *Doctrine of Scripture*,) determine any thing that overthrows, or is inconsistent with, any one of the Doctor's Propositions. Nor had That Council any Notion of the *Consequences*, which Your Philosophy leads you to. Nor can the Reader here fail to take notice, that *This whole Query* is pre-

(1) Socrates says, concerning the Council of Constantinople: Ο βασιλεὺς σύνοδον ἐπισκόπων τῆς ἈΥΤΟΥ πίστεως συγκαλεῖ. l. 5. c. 8. And Sozomen: Σύνοδον ἐπισκόπων ὅΜΟΔΟΞΩΝ ἀντῷ πινέχετε. lib. 7. cap. 7. "The Emperour called together a Synod of Bishops, of his Own Opinion."

*Concerning the Sense*

cisely the *Method of arguing*, by which all the Doctrines of the Church of *Rome* are supported. See above, p. 503.

P. 462, &c. In your *Defense of This Query*, 'tis a very absurd and inconsistent Account which you give of the Doctrine of the Council of *Nice*; And such as evidently shows, that *Your Notion* is entirely different from what *Theirs* was. What *They* affirm, is; that the Son was, not *Made out of nothing*, but *Generated* (*Ex της σοιας & πατρος*) *FROM* the *Substance of the Father*: Not by any *Division*, *abscission*, *diminution*, or *alteration* whatsoever, of the Father's *Substance*; but after a manner altogether *ineffable*; which they illustrated by the *Similitude* of, φῶς (not τὸ φῶς) *ex φωτὸς*, *one Fire lighted from Another*, without Any *division*, *diminution*, or *alteration* of the First. The *Son* therefore being [*ex*] *FROM* the *Substance of the Father*, was not by *Them* thought to be *THE Substance itself of the Father*; Since the *Substance itself of the Father*, cannot be *itself Generated from the Substance of the Father*. And accordingly *They* never had any Thought of *inferring* from *Their Notion*, any *Equality of Supreme Authority*. But *You*, having undertaken to assert this *Equality of Supreme Authority*, which never entred into *Their Thoughts*: and not understanding what *They* meant by denying any *Division* of the *Father's Substance*: You, I say, instead of affirming, as *They* did, that the *Son* is [*γεννηθεὶς ἐξ*] *generated*

nated FROM the *undivided Substance* of the Father; infer that He is, not only (as you here choose to express it) "OF the same P. 464. " *undivided or individual Substance with the Father*," but that he is (what They never affirmed) "THE Father's Substance." This P. 380. is evidently making One only *Hypostasis*; (not, one *ὑπότασις*, in the modern sense of *Person*, as you meanly quibble, p. 463; but in the sense of ἕν οὐκείμενον, one identical Subject; which Origen says, and you yourself acknowledge, "expresses very distinctly the Sabellian P. 351. 'Notion:>") That is, you make the Two Persons to be, not *ὅμογον*, but *ταυτόγονοι*: Which is direct *Sabellianism*. To evade This therefore, you presently run back again, and say, that by *one individual Substance* you do not indeed mean *one identical Substance*, but only "undivided" Substance, "una summa res," P. 463. "homogeneous Substance and inseparability:" P. 391. that is, *Two distinct and distinctly intelligent Substances, inseparable and undivided*. To which, add *Equality of Supreme Authority*; and then you have compleatly *Two Supreme Gods*, only *inseparable or undivided* as to their *Metaphysical Substance*. Thus, under the Cover of *Sabellian Phrases*, your Notion plainly at last amounts to direct *Polytheism*. Which is a matter highly worthy of your most serious *Second Thoughts*. See above, p. 206, 306, 344, 351, 443, 472.

P. 471, What you here add concerning "the great  
 473. " Respect and Veneration due to the Decisions  
 " of the Nicene Council," (which, I have  
 shown, taught nothing like your Doctrine :) And the Question you ask; "Those who have  
 " not Leisure, Inclination, or Patience, to ex-  
 " amine thoroughly into this controversy, as per-  
 "haps Few have: Since they find the Same  
 " Scriptures so very differently interpreted by  
 " the contending Parties; Till they can them-  
 " selves enter into the very Heart of the Con-  
 "troversy, how can they do better than close in  
 "with Those, who have been in Possession of  
 " This Faith" [by which, I have shown, you  
 mean a new hypothesis of your own, entirely  
 unknown to All Antiquity] "for so many  
 " Centuries?" This, I say again, is exactly  
 the Argument, on which all the Doctrines of  
 the Church of Rome rely. See above, p.

503.

P. 474. And whereas you alledge, that "upon the  
 " Reformation these Matters were strictly look'd  
 " into, and carefully Re-examined :" It would  
 have been to the Purpose, if you had been  
 pleased to show distinctly and particularly When  
 and Where.

## QUERY XXX.

*Whether, supposing the Case doubtful, it be not a wise Man's Part to take the safer Side; rather to think too highly, than too meanly, of our Blessed Saviour; rather to pay a modest deference to the Judgment of the Ancient and Modern Church, than to lean to one's own Understanding?*

*Answ.* THIS Query may be retorted with P. 475.

**T**HIS Query may be retorted with P. 475.

*irresistible Strength: "Whether, supposing the Case doubtful, it be not a wise Man's Part to take the safer Side; rather to think too highly, than too meanly," of God the Father Almighty; and to be very tender of his Supreme and incomunicable Honour? "Rather to pay a modest Deference," nay, a strict and scrupulous Regard, to the express Declarations and Commands of Scripture; "than to lean to" the Additions of Any Humane and fallible Judgment whatsoever? This is a matter, that deserves to be considered with the utmost Care and Seriousness. But to the Query, as You have proposed it, I answer directly. "The safer Side," unquestionably, is to adhere to *express Scripture*, and (as I before said) not to build *Any Doctrines or Practices*, wherein the *Worship of God* is immediately concerned, upon metaphysical*

fical Speculations (1) not mentioned in Scripture, and upon controverted Consequences which depend upon the Truth or Error of fallible Mens Philosophical Notions. For (as this matter has been expressed in *The Modest Plea &c.* pag. 179.) “whether the Son and Holy Ghost be equal, or not equal, to the Father; whether they be the same, or not the same, with the Father; whether they be really distinct Persons, or not really distinct Persons, but only Modes or Powers, improperly called Persons; whether the Son be consubstantial to the Father, or not consubstantial; whether consubstantial signifies Individuality of Substance, or only Derivation of one Substance from Another; and which way soever innumerable other such Questions be determined: yet, to worship uniformly the One God, the Father Almighty, even our Father which is in Heaven, through the Intercession of his only Son our Lord Jesus Christ, in the Man-

(1) Contentions about mere Metaphysical Speculations, so long as they affected not Christian Practice, were well reproved by the Emperor Constantine; Who, in his Letter to Alexander and Arius, sharply rebuked them Both, for their Contentions about frivolous Words and Phrases, which concerned not any fundamental Point of Practice, nor had introduced any innovation in the Worship of God. The Terms, in which he speaks of these Matters, are: Της ὁδού ταῦτα λέγων. Συπόσεις, ὅποτας καὶ νόμος τίνος ἀνάγκη προσάττει, ἀλλὶ ἀναφελοῦς ἀργεῖας ἐρχομέναις προσέθησαν. Οὐχὶ ωτερ τῷ κορυφαῖς τῶν σὺν τῷ νόμῳ παραγγελμάστοι, — εὐθὲ καὶ τις ωτερ τῆς Φεβρουατίας αὔρεσις. Υπέρ μικρῶν καὶ λίγων ἐλαχίστων. Διὰ ὅλιγας καὶ μικραῖς ρημάστων φιλονεκίας. Υπέρ μικρῶν καὶ μικρωνῶν ἀναγκαῖων. Λίγων εὐθὺς Συπόσις. And the like. Soz. Hist. eccl. lib. 1, c. 15. Socrat. Hist. Eccles. lib. 1, c. 4. See also Euseb. vit. Constantini, l. 2, c. 67, 68, &c.

" ner the Scripture directs ; and, with regard  
" to the Nature of the Son and *Holy Spirit*,  
" not to be wise above what is written, but  
" to confine our selves (at least in *Creeds* and  
" publick *Prayers*) to the clear and uncontro-  
" verted *Expressions of Scripture* concerning  
" *Them* and the *Honour* due unto them :  
" this (I say) is undoubtedly, upon all pos-  
" sible Hypotheses, *right* and *sufficient* in  
" Practice, without Any Danger of Error or  
" Mistake ; being what all sincere Christians  
" might easily and most safely agree in, and  
" indeed all that they promise at their Bap-  
" tism : Whereas All *Determinations* beyond  
" these clear Truths, and All publickly im-  
" posed *Practices* built upon such Determina-  
" tions, Always have been, and cannot but  
" be, Matter of *Disquiet to the Consciences of*  
" *many pious Persons*, and (unless Men be too  
" careless and indifferent with Regard to  
" Truth or Error in Religion) will unavoid-  
" ably in their Consequences be the Cause  
" of *Disputes also and Contentions in the Church*  
" *of God*.

In your *Defense* of This Query, you ap- p. 480.  
peal to the *Passions* instead of the *Understand-  
ing* of your Readers. Which Proceeding, in mat-  
ters of Controversy, is always Unjust. "What  
" must an Arian have to say at that Great  
" Day, if it appears that he has been uttering  
" Blasphemies against the Son of God, and re-  
" viling his Redeemer ;——for no other Rea-  
sons,

" sons, in the last Result, but because he thought  
 " Generation implied Division, and necessary  
 " Generation implied outward Coaction, and  
 " he could not understand whether the Unity  
 " should be called Specifick or Individual?"

All which is mere and direct *Calumny*. For

**1st.** Throwing about Names of Reproach at random, and (in order to move the Passions of the more ignorant Readers) calling Those men *Arians*, who neither *directly* maintain any of the peculiar Doctrines of *Arius*, nor can any other way even by imaginary *consequence* or *deduction* be charged with it, than what will *equally* affect our *Saviour himself* and his *Apostles* and *All the Writers of the Three First Centuries*, and lower: This (I say) is not the *Spirit of Truth* and of *Christianity*. Concerning which matter, more will be said upon the *Following Query*.

**2dly.** Charging those Men as *Blasphemers*, who (according to the best of their Understandings) soberly, and in the Fear of God, assert *all* that they find, and *only* what they find, in the word of God; This undoubtedly, in point of Morality, is highly *Criminal*.

**3dly.** Telling your Reader, that Men assert things upon *Such Reasons ONLY*, as *by the Persons themselves were NEVER* alledged *at all*; but have either been advanced, only by some *ignorant Writers* in former times; or rather are such Reasons, as weak and passionate Men have desired that the Persons whom they oppose, *would* alledge, instead of what *they*

they *do* alledge: This also is a manner of arguing, neither “suitable to, nor becoming Christians.” See above, p. 503.

4thly. How easily, and with how much greater Justice, might your own Exclamation be retorted upon you: “*What must an Afferter of Many Supreme Governours of the Universe, have to say at That Great Day, if it appears that he has been uttering Blasphemies against The One God and Father of All, who is Above All; denying his Supreme Divinity and Peerless Majesty, &c?*” Methinks the *Unchristian Look* of such an Accusation in *One Place*, might teach a serious man to know it again, whenever he meets it in *Another*.

## QU E R Y XXXI.

*Whether any thing less than clear and evident Demonstration on the Side of Arianism, ought to move a wise and good Man, against so great Appearances of Truth, on the side of Orthodoxy, from Scripture, Reason, and Antiquity : And whether we may not wait long, before we find such Demonstration ?*

P. 481. Answ. **T**H E Arian Opinion is, that the Son of God was *Made out of nothing*, and that *there was a Time when He was not*. Neither of these Things have been asserted by Dr. Clarke ; Nor has he any where (that I know of) affirmed any thing, from which either of these Notions can by *any just Consequence* be deduced ; (All his Propositions being *equally true* and *certain* both from Reason and Scripture, *whatever the Substance*, and *how unlimited* soever the *Duration* of the Son be.) And he constantly blames those who teach either of these Notions, as Men who presumptuously affirm what they *cannot possibly know* any thing of. Yet you will needs have your Reader believe, that the Doctor contends for these Opinions ; merely because You fancy, that from His Notions, (which you constantly misrepresent,) such and such *Consequences* will follow, which the Doctor and Others have plainly

plainly and frequently shown *not to follow at all*. Charging Men in this Manner with *Consequences*, which they neither teach nor see; is, in *philosophical Questions*, always *unfair*; in *religious*, always *unjust*: and indeed nothing else, but appealing from *Scripture and Reason* to the *Ignorance and Superstition* of the Vulgar. I am fully perswaded I could *demonstrate*, that *your Principles do, by True and Necessary Consequence, fundamentally subvert both All Science and All Religion*: Yet, because I firmly believe *you do not at present perceive That Consequence*, it would be very unreasonable in me to charge You with it. For we ought *not to render Evil for Evil, or Railing for Railing, but contrariwise Blessing.* 1 Pet. 3, 9.

In your *Defense of This Query*, (persisting in That *detestable Method* of appealing to the *Passions and Prejudices of the Ignorant*,) you will needs have those men be styled *Arians*, who neither *directly* nor by any *just consequence* [see above, p. 301, 323, 339,] assert any thing, but what by All the *Ante-nicene Writers* almost unanimously was asserted; by the Council of *Nice* itself, was no way contradicted; and by the generality of Writers even in *Later times*, was frequently asserted, though frequently also contradicted.

p. 481.  
482.

Are the Fathers of the Council of *Nice*, justly to be styled *Arians*; because they never said nor imagined (as You do,) that “*the Substance of the Son*” was “*the Father’s Substance*,” (which is

p. 379.  
380.

is being ταυτοσίος, not ὁμοσίος;) but that the Son was in some ineffable manner [γεννηθεὶς ἘΚ τῆς σοίας & πατρὸς] begotten *FROM the Substance of the Father*, as One Fire is lighted from *Another*, without any *Division, diminution, or alteration whatsoever* of the First? Which generation [Ἐκ τῆς σοίας & πατρὸς] *FROM the Substance of the Father*, as opposed to his being [ταυτοσίος or οὐ σοία & πατρὸς] “*the Substance itself of the Father*,” you (according to *Your Philosophy*) suppose to infer, what *They* (according to *Their Philosophy*) supposed *Not to infer*, his being (*ποιηθεὶς εἰς σὲ ὄντων*) *made out of Nothing*.

Are all the Writers of the first Three Centuries and lower, justly to be styled *Arians*; because they *unanimously* and *invariably assert*, that the Son was generated (not only θέλοντος πατρὸς, but) θελήματι, βελή, δύναμει & πατρὸς, by an *Act of the Father's Power and Will*; and never once *in any place asserted or imagined*, but largely, constantly, uniformly, and perpetually denied, any *Equality of Supreme Authority and Dominion*?

Is St. Paul justly to be styled an *Arian*; because he expressly asserts *The Father, Of whom are all things*, to be *The One God*; as distinguished, in the very same Sentence, from *The One Lord, By whom are all things*: And affirms the *One God and Father of all*, to be *Above all*; as distinguished, in the very same Sentence, from the *One Lord and One Spirit*?

Lastly, Is *Our Saviour himself* justly to be styled an *Arian*; because he expressly styles his *Father*

Father *The Only True God*, as distinguished from *Jesus Christ whom He had sent*? and affirms the *Father* to be *Greater than He*? Which *All Antiquity* has unanimously understood to mean, that the *Father* was, in point of *Authority* and *Dominion*, greater than the *Son* in his Highest Capacity?

In what an *unchristian* manner you here <sup>p. 483</sup> proceed to alledge “*the Honour of our Blessing sed Lord and Saviour, the Dread and Horror of Blasphemy, &c.*” and how justly might be retorted upon you, *the Honour of the One God and Father of all, who is above all*; and *the Dread and Horrour of Blasphemy, &c.* has been shown under the fore-going *Query*.

Your telling me here again and again, that I “*am to prove*” that “*the Son is a Creature*,” has been also considered *above*, p. 301, 323, 339.

Your saying, that, “*as to all the Texts*,” <sup>p. 487</sup> you “*have Solutions ready for them*;” is very unsatisfactory. For, all the Solutions you have yet offered, amount only to This; that the *One God and Father of All, who is Above All*, must be understood to include both *Father and Son and Spirit*, even when in the very words of the Text itself He is expressly and by name distinguished from the *One Lord and the One Spirit*; And that the *One God, the Father, of whom are all things*, must include both *Father and Son*, even when the very words of the

Text itself expressly distinguish him from the One Lord, by whom are all things.

P. 485  
—487. And now, I think, I have a just Right  
 to conclude with your own words. "Now  
 " you see, what you have to do: And our  
 " Readers perhaps may understand, what we  
 " are talking about; the Dust being, I hope,  
 " in some measure thrown off, and the  
 " Cause opened. Now proceed, as you think  
 " proper. Only, dispute fair; Drop ambi-  
 " guous Terms, or define them: Put not  
 " gross things upon us: Contemn every  
 " thing but Truth, in the Search after  
 " Truth; And keep close to the Question.  
 " And then it will soon be seen," that both  
 " Scripture, Antiquity, and Reason" are  
 against you:— "I do not expect you  
 " should believe one word of what I have  
 " now said; Neither say I it, to discourage any  
 " Rational Inquiries. Let Truth have its  
 " utmost Trial, that it may afterwards shine  
 " out with greater Lustre. Only let not your  
 " Zeal outrun your Proofs. If your Ar-  
 " guments have Weight sufficient to carry  
 " the Point with Men of Sense, let us have  
 " them in their full Strength: All reasona-  
 " ble men will thank you for them. But  
 " if, failing in Proof, you should condescend  
 " (which yet I am perswaded you will not)  
 " to Wile and Stratagem, to Colours and Dis-  
 " guises, to Misrepresentation and Sophistry,  
 " in hopes to work your way among the un-  
 learned

" learned and unthinking part of the World :  
" then, let me assure you before-hand, That  
" Method will not do. Every Man, that has  
" a Spark of generous Fire left, will rise up  
" against such Practices ; and be filled with  
" Disdain, to see Parts and Learning so  
" prostituted, and Readers so used.—For p. 132.  
" my own part, I declare once for all ; I de-  
" sire only to have things fairly represented, as  
" they really are : No Evidence smother'd,  
" or stifled, on either Side. Let every Rea-  
" der see plainly, what may be justly pleaded  
" here, or there, and no more ; and Then let  
" it be left to his impartial Judgment, af-  
" ter a full view of the Case. Misquotation  
" and Misrepresentation will do a Good Cause  
" harm, and will not long be of Service to a  
" Bad one."

## POSTSCRIPT.

DR Calamy having lately published a large Book upon the present Subject, in which he has been *throughout* mis-lead by trusting to *Your* Citations and Comments ; I cannot but recommend to your serious Consideration, *Two Passages* out of him. In One of which, he fairly intimates to you the *Defect* of your Notion ; and in the *Other*, the *Consequence* of it.

*Calamy's  
Sermons,  
p. 26.*

“ ‘Tis query'd; Whether, when it is declared,  
“ that *to us there is but One God the Father*,  
“ it was intended to be intimated, that the  
“ *Father had any proper Supremacy?* Some  
“ contend for this, with great Vehemence;  
“ and are as warm upon the Subject, as if  
“ nothing were more certain, or had more  
“ depending upon it: Which is a thing not  
“ easily to be accounted for. But for my  
“ Part, I must own, I cannot see *Any* pro-  
“ per *Supremacy* of the Father here intima-  
“ ted. I take the *Son* to be as truly, and  
“ in all respects as much our *One God*, as the  
“ *Father himself*; and not inferiour to Him  
“ as God: The Proof whereof will hereafter  
“ follow

“ follow in Course. And I must own, I am  
“ the more backward to give in to a proper  
“ Supremacy of the Father, for fear of laying  
“ a Foundation for an Inference of the  
“ Inferiority of the Son. *I must own myself*  
“ *the more confirmed, by observing how pro-*  
“ *fess'd Arians insult, upon its being granted*  
“ *them that the Father is so the Origine and*  
“ *Fountain of the Son, as that he has a*  
“ *SORT of Supremacy, though on the Son's*  
“ *Part there be not a proper Inferiority. I am*  
“ *not indeed insensible, that We have had,*  
“ *and still have among us, Persons of great*  
“ *Worth, that have been and are for a Su-*  
“ *premacy in the Father, as a Father, and*  
“ *a Subordination of the Son, as a Son to the*  
“ *Father; declaring in the mean time, that*  
“ *the Supremacy and Subordination intended,*  
“ *is only That of Order, and not of Nature;*  
“ *and without allowing any essential Dispari-*  
“ *ty or Inequality. This was the Way of*  
“ *Bishop Pearson and Bishop Bull formerly,*  
“ *and Dr. Waterland more lately. But tho'*  
“ *by the Guard which they fix, I think they*  
“ *go a good way towards preventing the*  
“ *Danger of which I am fearful; yet can*  
“ *I not say that I am satisfied to fall in*  
“ *with them, nor can I see any Necessity of*  
“ *going so far. I am less inclined to it, BE-*  
“ *CAUSE I observe Dr. Clarke makes a*  
“ *greater Advantage of this their Concession,*  
“ *than I can be willing to give him, unless*  
“ *constrained to it.*

*Ibid. p,*

345:

“ ’Tis pleaded however in Favour of it,”  
[of the Scheme he is opposing,] “ that it saves  
“ the Unity of God, and keeps That in-  
“ tire. But supposing (without granting) it  
“ should in *That Respect* have Some Advan-  
“ tage, what Amends can *That* make us for  
“ its obscuring and overthrowing the Main  
“ and most Capital Parts of the *Christian*  
“ *Doctrine*, with which it is not to be recon-  
“ ciled ? And *what shall we* at last *do* with  
“ our One God, without a *Saviour* and a  
“ *Sanctifier*, capable of answering the Ends  
“ of their respective Offices in order to our  
“ Salvation ? I cannot see, how either That or  
“ any other Plea that can be urged, can yield  
“ solid Satisfaction under such a Defect ; or  
“ how That *Scheme* can be right, that shuts  
“ out any Parts or Branches of That *Doctrine*,  
“ which the *Scriptures* represent as necessary  
“ to be entertained and taken in.



## POST-SCRIPT.



R. Waterland, in his *Answer* to the foregoing Observations, p. 23, having rightly taken notice of a *Mistake*, in citing from the *Nicene Creed* vulgarly so called, the words [*περ παντων αἰώνων, before all Worlds,*] as being the words of the *Nicene Creed* itself, whereas indeed they were inserted into *That Creed* afterwards by the Council of *Constantinople*: The Reader is therefore desired to make the Three following *Corrections* in the *Observations*.

Pag. 56, lin. 20. Instead of the words, [Substance of the Father before All Ages:] Read, [Substance of the Father:]

R ;

Pag.

Pag. 67, lin. 15. Instead of the words, [yet They expressly say, 'twas, πρὸ μήτρας αἰώνων, before All Ages :] Read, [Though the Council of Constantinople thought fit to insert afterwards into the Body of the Nicene Creed, that 'twas, πρὸ μήτρας αἰώνων, before all Ages.]

Pag. 70, lin. 8. Instead of the words, [though the Creed of the Council of Nice expressly says of That Generation, that it was, πρὸ μήτρας αἰώνων, before all Ages :] Read, [And which, he inclines to think, is the Only Generation mentioned in the Creed of the Council of Nice.]

For the rest : The Author of These *Observations* earnestly desires the Intelligent Reader, after having perused Dr Waterland's Answer, to read over the *Observations* once again : Being firmly persuaded, there is nothing of Moment alleged by the Dr, but what (upon such a *Review*) will be found to be fully *obviated*, in *Those Passages* of the *Observations*, which immediately either *precede* or *follow* those referred to by the Dr. And upon *This foot*, the Author of the *Observations*, (having no other Concern but that the Truth may be inquired into,) is willing to leave the whole Matter to the *Judgment* of every serious and Considerate Reader.

As

As to the *Defensive* part, which the Dr complains (pag. 5.) is here quitted; the Reader is desired to observe, that *That Part* has been *very fully* and *distinctly* performed (the Reader will judge whether *unanswerably* or no,) in a Book entituled, *The Modest Plea Continued*; and in the *Reply to the Dr's First Defense*, at the Beginning of the *Answer to each Query*. Towards *invalidating* of which, the Author humbly conceives, Dr *Waterland* has offered *nothing material*.



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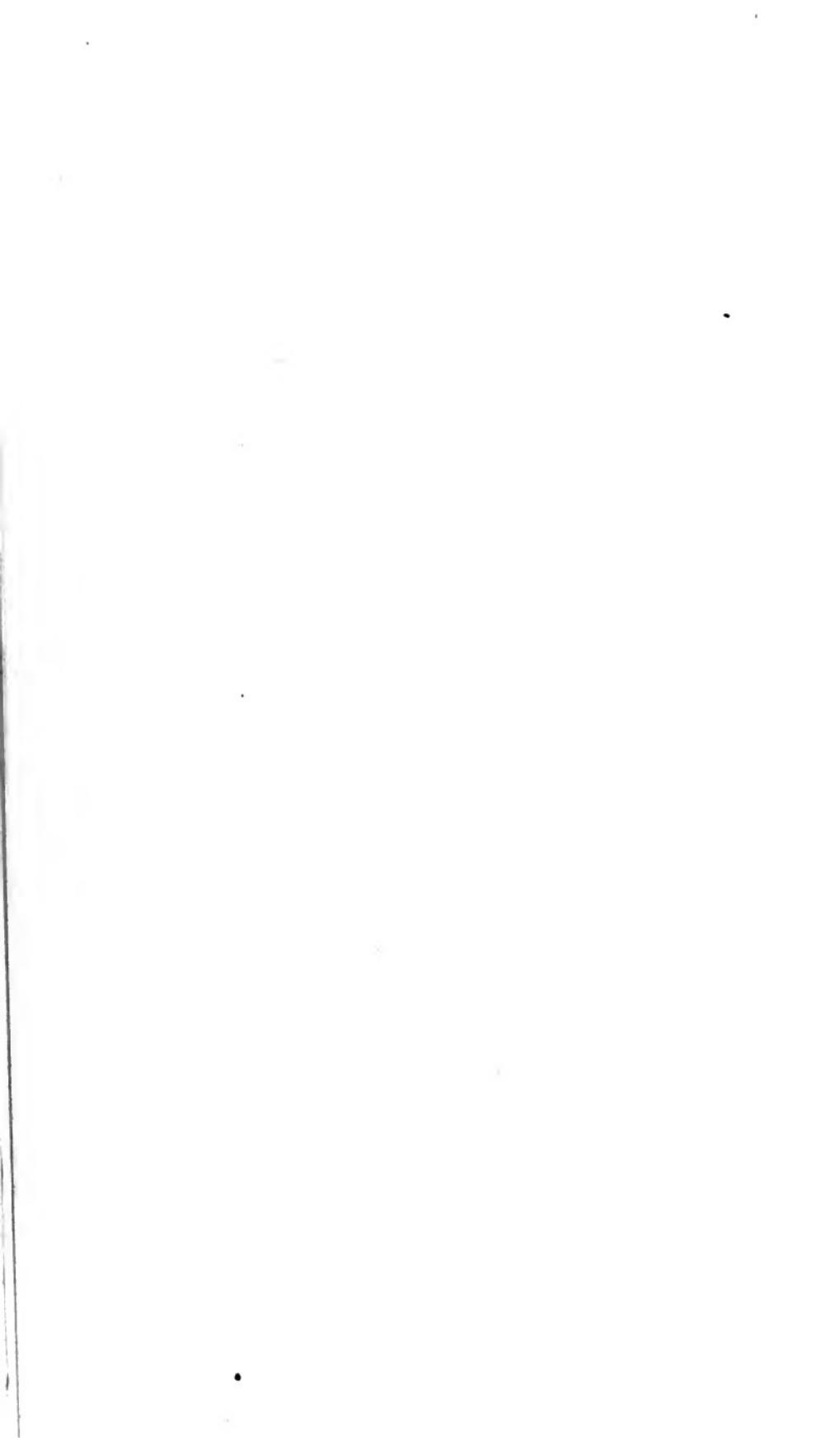
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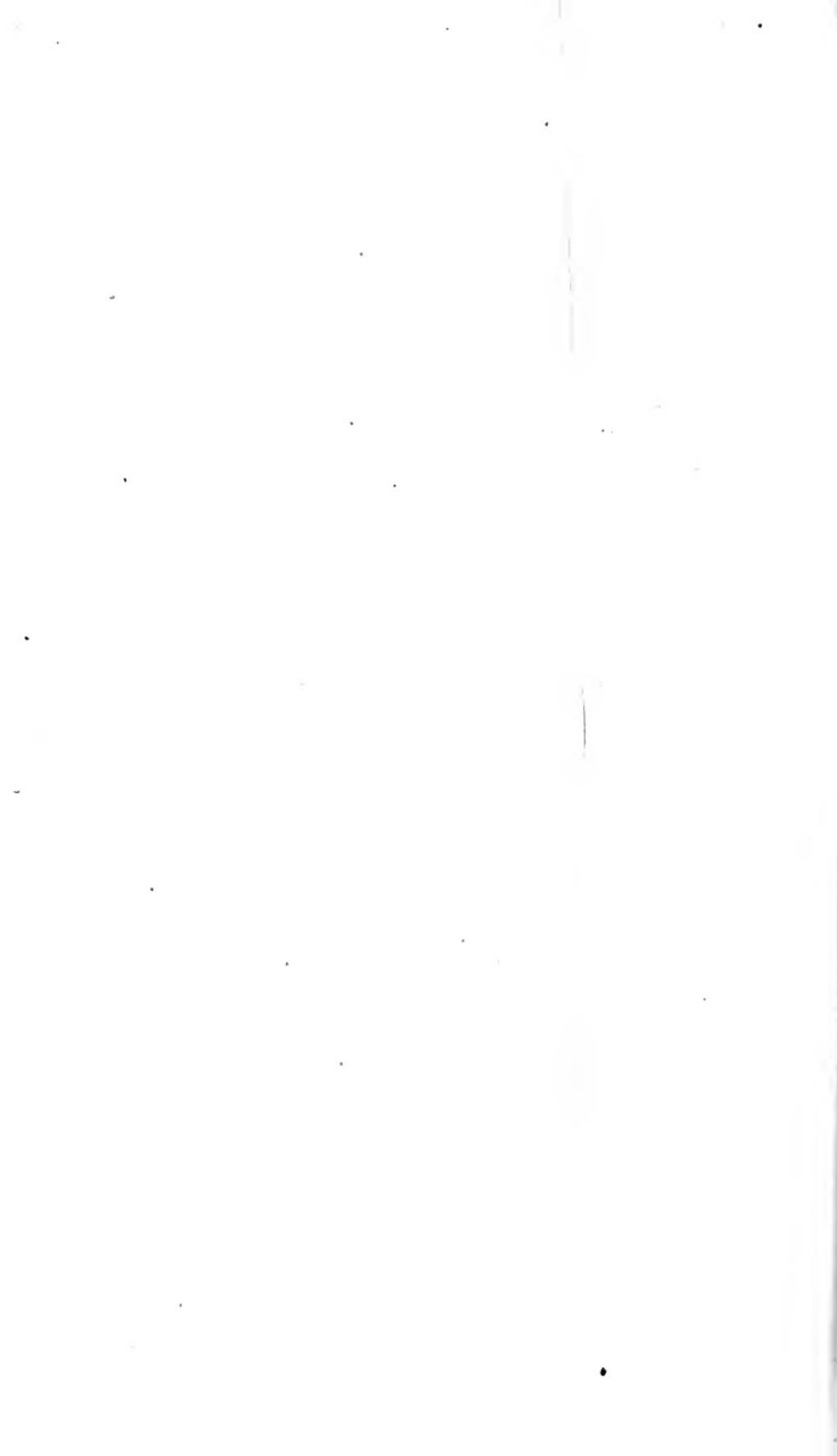
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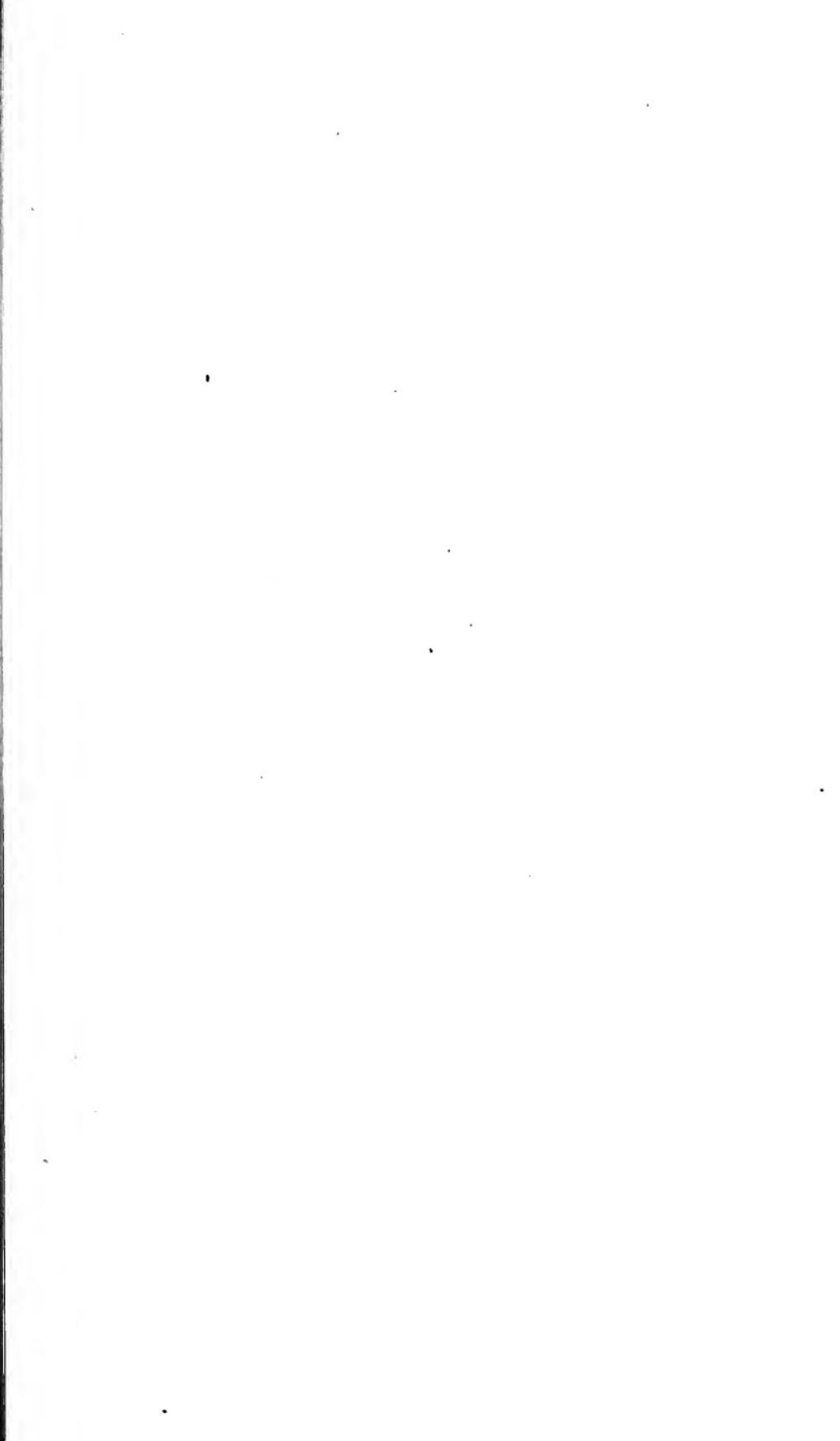
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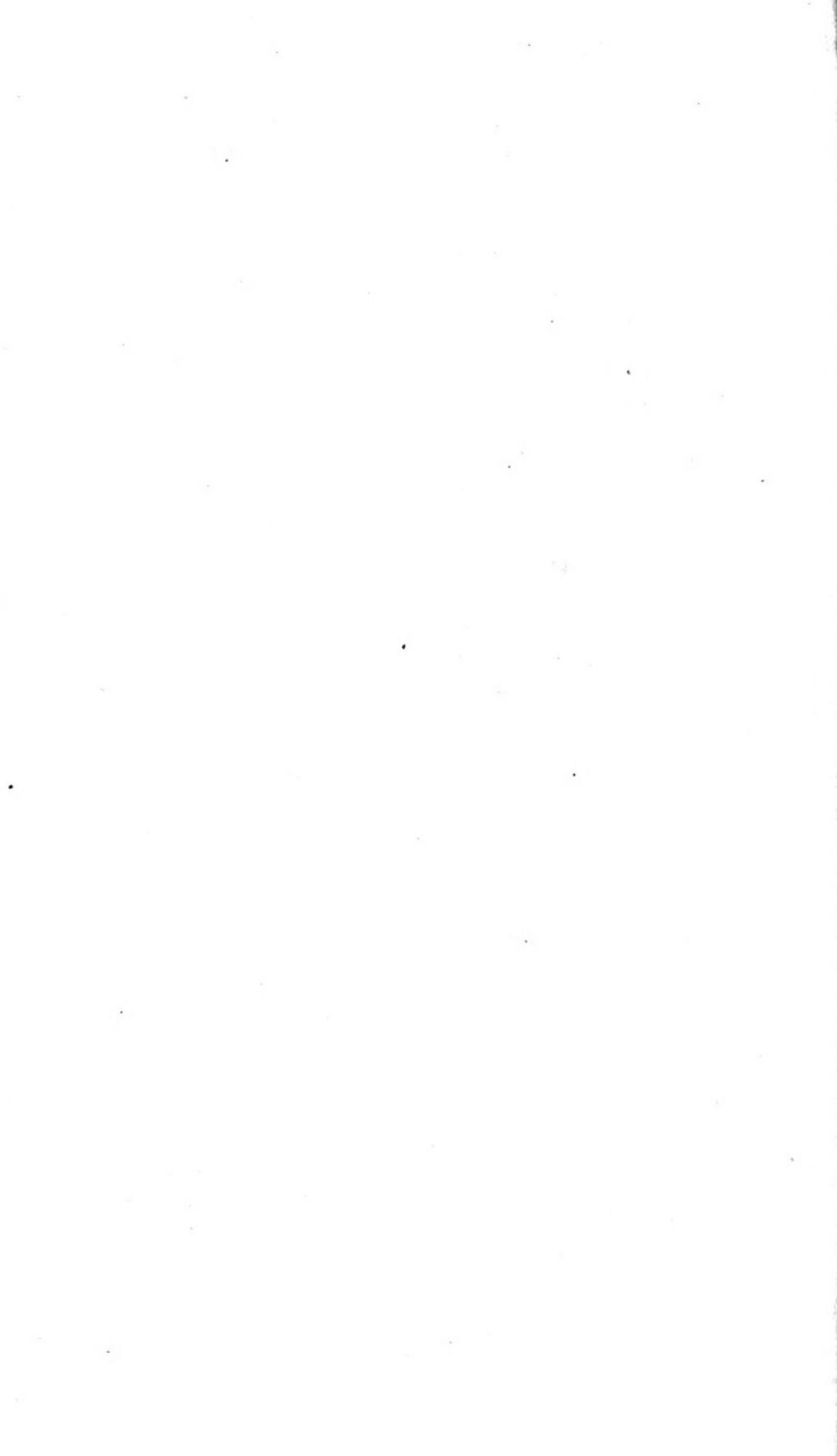
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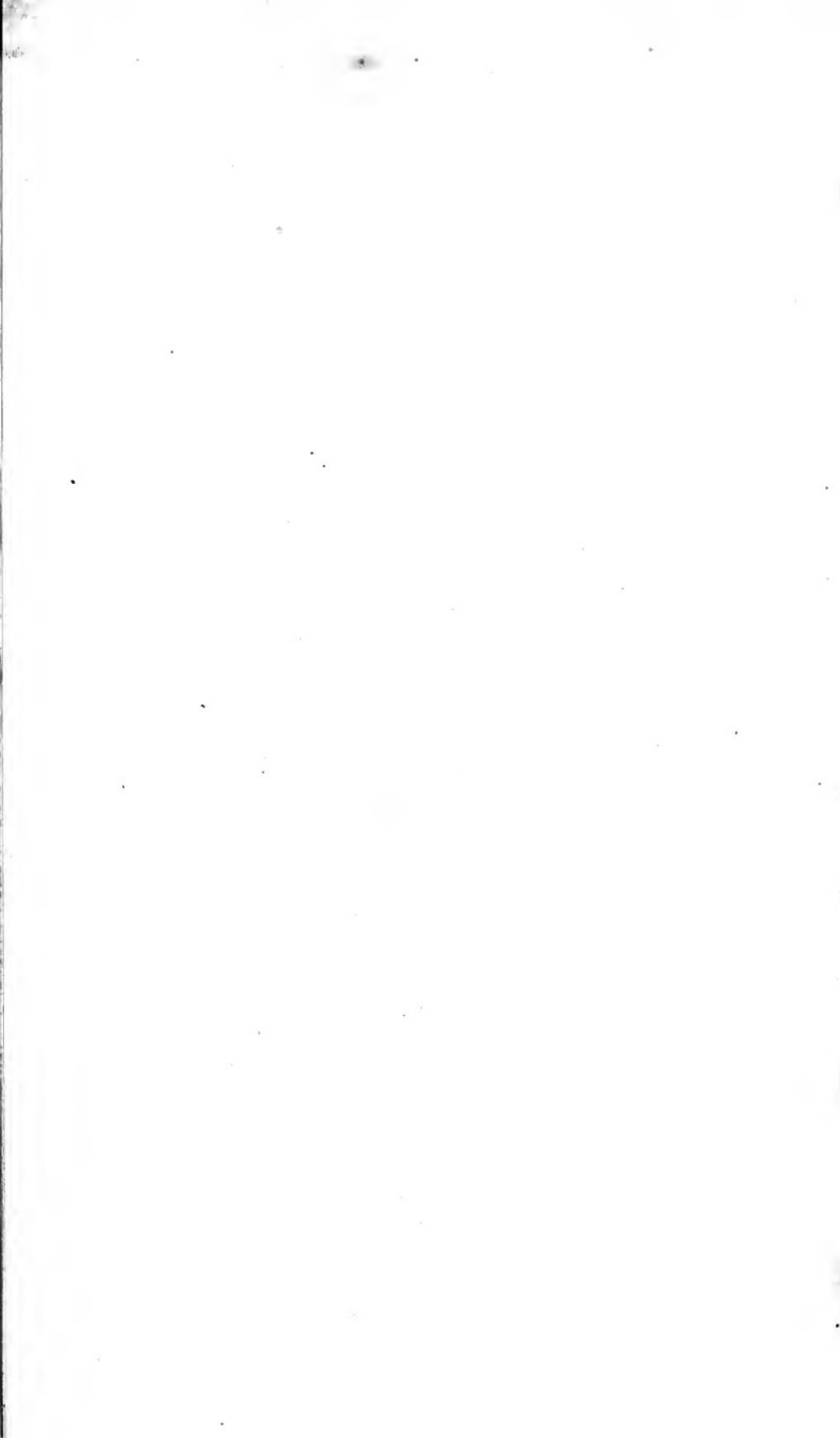
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